

THE Sinners passing Bell.

O R
A complaint from Heaven
for Mans Sinnes.

Published by THOMAS ADAMS, Preacher
of Gods Word at *Willington* in
Bedford-shire.

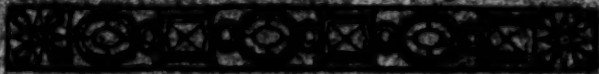
1 CORINTH. II. 12.

For this cause many are weak and sickly among you, and many
sleep.

1 CORINTH. II. 12.

He that knoweth his own mind, yet knoweth not his own cure, that declares not

to the Physician his griefe.



L O N D O N.

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THE
Sinner's Prayer

A Confession from Heaven
to Earth

By the Rev. J. H. ...
of the ...

...
...

...

...

TO THE TRVLV- NOBLE KNIGHT

Sr. *Anthony Saint-Iohn*
sauiug health.

Right Worshipfull :



He sicknesse of this World is growne so lethargicall, that his recovery is almost despaired: and therefore his Phisicians, finding by infallible symptoms that his consumption is not curable, leave him to the malignancie of his disease. For the eye of his faith is blinde, the eare of his attention deafe, the foote of his obedience lame, the hand of his charitie numm'd, and shus up with a griping couctousnesse. All his vitall parts, whereby he should liue to goodnesse, are in a swonne: he lies bed-rid in his securitie, and hath little lesse then giuen vp the (Holy) Ghost. It cannot be denied, but that he lies at the mercie of God. It is therefore too late to tolle his Passing-bell, that hath no breath of obedience left in him: I might rather ring out his knell. Yet because there are many in this world, that are not of this world: many sicke of the generall disease of Sin, whose recoverie is not hopelesse, though their present state be happeslesse; and some, that if they knew but themselves sicke, would resort to the Poole of Bethesda,

da, the waters of life, to be cured. I have therefore presumed to take them apart, and tell them impartially their owne illnesse. Oh that to performe the cure were no more difficult than to describe the Maladie, or prescribe the remedie. I have endenoured the latter: the other to God; who can both kill and giue life: who is yet pleased, by his word, to worke our recovery; and to make me one (unworthy) instrument, to administer his Physicke. Now as the most accurate Phisicians, ancient or moderne, though they deliuered precepes in their facultie, worthy of the worlds assepect and vses yet they set them forth vnder some Noble Patronage: so I haue presumed, vnder the countenance of your protection, so publish this (phisicall or rather) metaphisicall Treatise: for as the Sicknesse is spirituall, so the cure must be supernaturall. Assuring my selfe, that if you shall vse any observation here, and giue it your good word of Probatum est, many others wil be induced the more redily to embrace it. My intent is to doe good: and if I had any better Recceite, I would not (like some Phisicians, I know not whitber more enuious or conetous, with an excellent Medicine) let it lie and die with my selfe. God conserue your (either) health, and giue you, with a sound body, a sounder faith; whereby you may liue the life of Grace heere, of Glory hereafter.

Your VVorships

humbly deuoted

THOMAS ADAMS.



THE Sinners Passing-Bell.

OR
A Complaint from Heauen
for Mans Sinnes.

The fift Sermon.

IEREM. 8. 22.

*Is there no Balme in Gilcad? Is there no Phisitian
there? why then is not the health of the daugh-
ter of my people reasonered?*



His is a world to make Phisicians
rich; if men loued not their purse,
better then their health. For the
world waxeth old, and old age is
weake and sickly. As when death
begins to ceaze vpon a man, his
braine by little and little grow-
eth out of order, his minde be-

D d 2

comes

Ambros.

1 Cor. 11. 10

Gregor.

comes cloudy and troubled with fantasies; the channels of his blood, and the radicall moisture (the oyle that feeds the lampe of his life) beginne to dry vp: all his limbes loose their former agillitie. As the *little world* thus decaies in the great, so the *great* decaies in it selfe: that Nature is faine to leane on the staffe of Art, and to be held vp by mans industrie. The signes, which Christ hath giuen to fore-run the worlds ruine, are called by a Father, *aggritudine Mundi: the diseases or sicknesses of the world*, as sicknesse naturally goes before death. Warres dying the earth into a sanguine hew: dead carcases infecting the aires; and the infected aires breathing about plagues and pestilences, and sore contagions. Whereof, saith the same Father, *nullo magis quam nos testes sumus, quos mundi finis annuntiat*, none can be more certaine witnesses then we, *in whom the ends of the world are come*. That sometimes the influences of Heauen spoyle the fruits of the earth, and the fogs of earth soile the vertues of the Heauenly bodies: that neither Planets aboue, nor plants below, yeeld vs expected comforts. So God, for our sinnes, brings the heauen, the earth, the ayre, and whatsoever was created for mans vse, to be his enemy, and to warre against him. And all because, *omnia qua ad usum vite accipimus, ad usum vitij conuertimus*: we turne all things to vices corruption, which were giuen for natures protection. Therefore, what we haue diuerted to wickednesse, God hath reuerted to our reuenge. We are sicke of sinne, and therefore the world is sicke of vs.

Our liues shorten, as if the booke of our dayes were by Gods knife of Iudgement, cut lesse, and brought from *Folio*, as in the Patriarchs, before the flood, to *Quarto* in the Fathers after the flood, nay to *Octauo*, as with the Prophets of the Law, nay euen to *Decimosexto*, as with vs in the dayes of the Gospell. The Elements
are

are more mixed, drossie, and confused: the ayres are infected: neither wants our intemperance to second all the rest. We hasten that we would not haue, Death; and runne so to riot in the Aprill of our early vanities, that our May shall not scape the fall of our lease. Our great Landlord hath let vs a faire house, and we suffer it quickly to runne to ruine. That whereas the *Soule* might dwell in the body, as a Pallace of delight, shee findes it a crazy, sickish, rotten cabinet, in danger, euery gust, of dropping downe.

How few shalt thou meete, if their tongues would be true to their griefes, without some disturbance or affliction? There lyes one groning of a sicke heart; another shakes his aking head: a third roares for the torments of his reines: a fourth for the racking of his gowty ioynts: a fift grouels with the Falling-sickneisse: a last lyes halfe dead of a Palsie. Here is worke for the Physicians. They ruffle in the roabes of preferment, and ride in the Foote-clothes of reuerence. Early and deuout suppliants stand at their study dores, quaking, with ready mony in their hands, and glad it will be accepted. The body, if it be sicke, is content sometimes to buy (*unguentum aureum*, with *unguentum aureum*) leaden trash, with golden cash. But it is sicke, and needes Phisicke; let it haue it.

There is another Phisitian, that thrives well too, if not best; and that's the Lawyer. For men goe not to the Phisitian till their bodies be sicke; but to the Lawyer when they be well, to make them sicke. Thus whiles they feare an Ague, they fall into a Consumption. He that scapes his disease, and falls into the hands of his Phisitian; or from his trouble of suites, lights into the fingers of his Lawyer, fulfils the old verse,

Incidit in Scyllam, dum vult vitare Charibdim.

Or is in the poore Birds case, that flying in feare from the Cuckooe, lighted into the talions of the Hawke. These are a couple of thriving Phisitians: *Alter tuctur agros, alter tuctur agros*: One lookes to the state of the person; the other of the purse: so the old verse testifies.

Dat Galenus opes, dat Iustinianus honores.

Phisicke giues wealth, and Law Honour. I speake not against due reward, for iust deserts in both these faculties.

These Phisitians are both in request: but the third, the Phisitian of the soule (of whom, I am now occasioned to shew, there is most neede) may stand at the dore with *Homer*; and did hee speake with the voyce of Angels, not to be admitted. The sicke *Rich man* lyes patiently vnder his Phisitians hands; hee giues him golden words, reall thanks, nay (and often) flattering obseruance: If the state lye sicke of a Consumption, or if some contentious Emperick, by new suits, would lance the impostured swellings of it: or if (perhaps) it lye sullen sicke of *Naboths Vineyard*: the Lawyer is (perchance) not sent for, but gone to; and his help implored, not without a *Royall sacrifice* at least. But for the Minister of his Parish, if hee may not haue his head vnder his girdle, and his attendance as seruile as his Luerie-groomes; hee thinks himselfe indignified, and rages, like the Pope, that any Priest durst eare of his Peacocke. How short doth this Phisitians respect fall of both the others! *Let him feed his Sheepe*, if hee will, *with the Milke of the Word*; his Sheepe will not feede him with the Milke of reward. He shall hardly get from his Patron the Milke of the Vicaredge: but if he lookes for the fleeces of the Parsonage, hee shall haue (after the Prouerbe) *Lanam caprinam*, Contempt and scorne.

* *Haman* was not more madde for *Mordecais Cap*, then the great one is, that as much obseruance ariseth

not

* Iohn 21. 16.

* 1 Pet. 2. 2.

* Ester 3.

not to him; from the blacke coate, as from his owne blew coate. The Church is beholden to him, that hee will turne one of his cast Seruitours, out of his owne into her seruice: out of his Chamber into the Chancell; from the Buttry-hatch to the Pulpit. He that was not worthy enough to waite on his *Worship*, is good enough for God. Yeeld this fore almost healed; yet the honour of the Ministerie thrives like Trees in Autumne. Euen their best estimate is but a shadow, and that a preposterous one; for it goes backe faster then the shadow in the Dyall of *Ahaz*. If a Rich man haue foure Sonnes, the youngest or contemnedst must be the Priest. Perhaps the Eldest shall be committed to his Lands; for if his Lands should be committed to him, his Father feares, hee would carie them all vp to *London*: hee dares not venture it, without binding it sure. For which purpose he makes his second Sonne a Lawyer: a good rising profession; for a man may by that (which I neither enuie nor taxe) runne vp, like *Isaacs* gourd, to preferment: and for wealth, a Clustre of Law is worth a whole Vintage of Gospell. If hee studie meanes for his third, loe Phyllicke smells well. That as the other may keepe the estate from running, so this the body from ruining. For his youngest Sonne, hee cares not, if he puts him into Gods seruice; and make him capable of the Church-goods, though not pliable to the Churches good. Thus hauing provided for the estate of his Inheritance, of his Aduancement, of his Carkasse, he comes last to thinke of his Conscience.

I would to God; this were not too frequently the worlds fashion. Whereas heretofore, *Primogeniti co sure Sacerdotes*, the first-borne had the right of Priesthood; now the younger Sonne, if he sit for nothing else, lights vpon that priuledge. That as a reuerend Diuine saith. Younger Brothers are made Priests, and Priests are made

f Eia. 3.8.

made younger Brothers. Yet, alas; for all diseases Nature prouideth, Art prepareth Medicines. He is fed in this Country, whom that refuseth: An estate lost by Shipwracke on Sea, may be recouered by good-speede on Land. And in ill health, for euery sore of the bodie, there is a salue; for euery maladie, a remedie: but for the Conscience, Nature hath no cure, as Lust no care. *Hei mihi, quod nullis anima est medicabilis berbis!* There is no hearbe, to heale the wounds of the soule, though you take the whole world for the Garden. All these professions are necessarie; that mens Ignorance might not preiudice them, either in wealth, health, or grace. God hath made men fit with qualities, and famous in their faculties, to preferue all these sound in vs. The Lawyer for thy wealth: the Physitian for thy health: the Diuine for thy soule. Physitians cure the body; Ministers the Conscience.

The Church of *Israell* is now exceeding sicke; and therefore the more dangerously, because she knowes it not. No Physicke is affected, therefore no health effected. She lyes in a Lethargie, and therefore speechlesse. She is so past sense of her weakenesse, that God himselfe is faine to ring her Passing-bell. *Aarons bells* cannot ring lowd enough to waken her: God toles from Heaven a sad knell of complaint for her.

It is, I thinke, a custome not vnworthie of approbation; when a languishing Christian drawes nere his end, to tole a heauie Bell for him. Set aside the preiudice of Superstition, and the ridiculous conceits of some olde Wiues, whose wits are more decrepit then their bodies; and I see not why, reasons may not be giuen to proue it, though not a necessarie, yet an allowed Ceremonie.

1. It puts into the sicke man a sense of mortallitie; and though many other objects should do no lesse, yet this

this seasonably performes it. If any particular flatterer, or other carnall friends, should vse to him the surreption, that *Peter* did once to *Christ*; *Master, fauour thy selfe: this shall not be vnto thee*: though sicknesse lyes on your bed, Death shall not enter your Chamber; *the euill day is farre off*; feare nothing: you shall liue many yeeres: or as the Deuill to our Grandmother, *you shall not dye*. Or if the *May* of his yeeres shall perswade himselfe to the remotenesse of his *Autumne*; or if the loue of earthly pleasure, shall denie him voluntarie leasure to thinke of Death: As *Epaminondas*, Generall of the *Thebans*, vnderstanding a Captaine of his Armie to be dead, exceedingly wondered, how in a Campe, any should haue so much leasure as to be sicke. In a word, whatsoeuer may flatter him with hope of life, the *Bell*, like an impartiall friend, without either the too broad eyes of pittie, or too narrow of partiallitie, sounds in his owne eares, his owne weakenesse: and seemes to tell him, that in the opinion of the world, hee is no man of the world. Thus with a kinde of Diuinitie, it giues him ghostly counsell; to remit the care of his Carkasse, and to admit the cure of his Conscience. It toles all in: it shall tole thee in to thy graue.

2. It excites the hearers to pray for the sicke: and when can Prayers be more acceptable, more comfortable? The faithfull deuotions of so many Christian-neighbours sent vp as Incense to Heauen for thee, are very auailable to pacifie an offended Iustice. This is *S. Iames* his Physicke for the sicke: nay, this is the Lords comfort to the sicke. *The prayer of faith shall saue the sick; and the Lord shall raise him vp: and if hee haue committed sinnes, they shall be forgiven him*. Now (though we be all seruants of one familie of God, yet) because of particular families on earth, and those so

Ee

remoued,

Matth. 16. 22.

Gen. 3.

Eraf. de lingua.

Iam. 5. 14.
15.

Ephes. 3. 13.

removed, that one member cannot condole anothers
griefe, that it feeleth not; *non dolet cor, quod non vult.*
The Bell, like a speedie Messenger, runnes from house
to house, from eare to eare, on thy soules errand, and
begges the assistance of their Prayers. Thy heart is
thus incited to pray for thy selfe, others excited to
pray for thee. Hee is a Pharisee, that desires not the
Prayers of the Church: He is a Publican that will not
beseech Gods mercie for the afflicted. Thy time and
turne will come to stand in neede of the same suc-
cour, if a more sodaine blast of Iudgement doe not
blow out thy Candle. Make thy sicke Brothers case
thine now, that the Congregation may make thine
theirs hereafter. Be in this exigent euen a friend to
thine enemy; least thou become like *Babell*, to be
serued of others, as *thou hast serued others*; or at least,
at best, in falling *Nero's* case, that cried, *I haue neither
friend nor enemy*.

As the Bell hath often rung thee into the Tem-
ple on earth, so now it rings thee into the Church in
Heauen: from the militant to the triumphant place:
from thy pilgrimage to thy home: from thy peregrina-
tion, to the standing Court of God. To omit ma-
nie other significant helps, enough to iustifie it a lau-
dable ceremonie; it doth, as it were, mourne for thy
sinnes, and hath compassion on thy passion. Though
in it selfe a dumbe nature, yet as God hath made it a
creature, the Church an instrument, and Art giuen it
a tongue, it speakes to thee to speake to God for thy
selfe; it speakes to others, that they would not be
wanting.

Israel is sicke; no Bell stirres, no *Balme* is thought
of, no *Prophet* consulted, nor God himselfe sollicit.
Hence, behold, a complaint from Heauen; a knell
from aboue the Clouds: for though the words sound
through

through the *Prophets* lips, who tolles like a *Passing-Bell*, for *Israell*, yet they come from the mouth of the *Lord of Hosts*. The Prophet *Ezekiel* useth like words, and addes with them, the *Lord of Hosts* saith it. There is no doubt of his spirituall inspiration: all the question is of his personall appropriation. It is certaine, that the Prophet *Ieremie* speakes here many things in his owne person, and some in the person of God. Now by comparing it, with other like speeches in the *Prophets*, these words sound; as from a mercifull and compassionate Maker. *Why is not the heulth of my People recovered? Mei populi*, saith God, who indeede might alone speake possessiuelly: *Mine*, for hee had chosen and culled them out of the whole world to be his people. *Why are not My people recovered?* There is *Balme*, and there are *Physitians*, as in *Esay*: *What could I haue done more for my Vineyard?*

Ezek. 18.

Esay. 5.

The words are diuided to our hands by the rule of three. A tripartite *Metaphore*, that willingly spreads it selfe into an *Allogorie*. 1. Gods word is the *Balme*. 2. The *Prophets* are the *Physitians*. 3. The *People* are the *Patients*, who are very sicke. *Balme* without a *Physitian*, a *Physitian* without *Balme*, a *Patient* without both, is in faust a *separatio*, an vnhappy disunction. If a man be ill, there is neede of *Phylicke*, when he hath *Phylicke*, he needes a *Physitian* to apply it. So that, here is miserie in being sicke, mercie in the *Phylicke*.

Not to disioyne or disioynt the *Prophets* order, let vs obserue, that the words are spoken. 1. In the person of God. 2. In the forme of a question. 3. By a concludiue inference. Onely two things, I would first generally obserue to you, as necessariue inductions to the subsequent Doctrines. Both which may naturally be inferred, not tyrannously enforced from the words. That which first objects it selfe to our consideration,

deration, is the *Wisdom* of God in working on mens affections; which leades vs here from naturall wants subiect to sense, to supernaturall, intuisible, and more secret defects: from miseries to mysteries. That, as if any man admired *Solomons* House, they would be rauished in desire to see Gods *House*; which transcended the former, so much as the former transcended their expectation. So heere, wee might be led from mans worke to Gods worke, from things materiall to things mysticall; and by the happinesse of cure to our sicke bodies, be induced to seeke and get recouerie of our dying soules. The second is, the fit collocation and respondent relation of *Diuinitie* and *Physicke*; the one vndertaking to preserue and restore the health of the body, the other performing much more to the soule.

Obseru.

1. God leades vs by sensible to the sight of insensible wants; by calamities that vexe our liuing bodies, to perils that endanger our dying Consciences. That wee might inferre vpon his premisses, what would be an eternall losse, by the sight of a temporall crosse, that is so hardly brooked. If a ^a *famine* of bread be so heauie, how vnsupportable is the dearth of the *Word*, saith the *Prophet*. ^b *Man* may liue without bread, not without the word. If a wearie Traueler be so vnable to beare a burden on his shoulders, how ponderous is sinne in the Conscience? which *Zacharie* calls a ^c *talent* of Lead. If blindness be such a miserie, what is Ignorance? If the night be so vncomfortable, what with the darknesse of *Superstition* afford? If bodily *Diseases* so afflict our sense, how intollerable will a spirituall sicknesse proue? Thus all earthly and inferiour Obiects to a Christian soule, are like Marginall hands, directing his reading to a better and heauenly reference. I intend to vrge this poynt

^a Amos. 8. 11.

^b Math. 4. 4.

Math. 11. 28.

^c Zach. 5. 7.

poynt the more, as it is more necessarie; both for the profit of it being well obserued, and for the generall neglect of it; because they are few in these dayes, that reduce Christianitie to Meditation, but fewer that produce Meditation to practise and obedience.

Diseases destinated toward Death as their end, that can by Nature, neither be violently endured, nor violently repelled, perplexe the flesh with much paine: but if Diseases, which be Deaths capitall Chirurgions, his preceding Heraulds to proclaime his neere-nesse; his Ledgers that vsurpe his place, till himselfe comes, be so vexing and full of anguish, what is Death it selfe, which kills the Diseases, that killed vs? For the perfection of sicknesse is Death. But alas, if the sicknesse and Death of the body be such, what are *Sinne* (the sicknesse) and *Impenitencie* (the death) of the soule? What is the dimmed eye to the darkned vnderstanding? the infected members, to the poysoned affections? the torment of the reynes, to the stiches, girds, and gripes of an aking Conscience? what is the Childes (*caput dolet*) *my head akes*, to Ierusalem, (*cor dolet*) *my heart akes*? The soule to leaue the body with her offices of life, is not so grieuous, as Gods spirit to relinquish the soule with the comforts of grace. In a word, it is farre lesse miserable to giue vp the ghost, then to giue vp the *body Ghost*. The soule, that enters the body without any (sensible) pleasure, departs not from it without extreame paine. Hee that is *animans animas*, the soule of our soules, forsakes not our spirits, but our paine is more, though our sense be lesse. As in the Warres, the cut of a sword crossing the Fibres, carries more smart vvith it, though lesse mortallitie; then the farall charge of a Death-thundering Cannon. The soule hath two places, an Inferiour which it ruleth, the body; a Superiour,

riour, wherein it resteth, God! Mans greatest sorrow is, when hee dyes vpwwardly, that GOD forsakes his God-forsaking soule. His greatest sense, when he dies downewards, and sicknesse disperfeth and dispatcheth his vitall powers. Let then the inferiour suffering vvaken vs, to see the Superiour that doth vveaken vs.

Thus God drawes our eyes from one obiect to another; nay, by one to another; by that which wee loue on earth, to that which wee should loue in Heauen: by the prouidence for our bodies, to the prouision for our soules. So our *Saniour* hauing discoursed of carefulnesse for terrene wants, drawes his speech to the perswasion of celestiaall benefits: giuing the coherence with a *But*. *But first seeke ye the Kingdome of God, and his righteousnesse, and all these inferiour things shall be added vnto you. Ut ad excellentiam diuinarum rerum per corporalia homines attollat.* That at once hee might lesse vs to holy duties, and lessen our care for earthly things. Thus, *quos homini sublime dedit, cor sublimius eleuare voluit*: Hee that gaue man a countenance lifted high, meant to erect his thoughts to a higher contemplation. For many haue such groueling and earth-creeping affections, that if their bodies curuitie was answerable to their soules, *incederent quadrupides*, they would become foure-footed beasts. It is a course preposterous to Gods creation, disproportionable to mans fabricke, that he should fixe his eyes, and thoughts, and desires, on the base earth, made for his feete to stand on: and turne his feete against Heauen in contempt, *lifting vp his heele against God*. Hee, whose ill-ballancing Iudgement thinkes Heauen light, and Earth onely weightie and wortheie, doth (as it were) walke on his head, with his heeles vpward. I haue heard Trauellers speake of monstrous

and

Matth. 6. 33.

Hilar.

and preternaturall men, but neuer any so contranaturall as these.

Christ knew in the dayes of his flesh, what easie apprehension worldly things would finde in vs; what hard impression heavenly would finde on vs: therefore so often, by plaine comparisons taught secret Doctrines; by Histories, Misteries. How, to the life, doth he explaine the mercie of God, to the miserie of man, *in the lost Sheepe; in the lost Groat; in the lost Sonne?* How sweetly doth hee describe the different hearers of Gods Oracles, in the Parable of the *Seede*; which (howsoever it seemed a Riddle to the selfe-blinding *Iewes*, yet) was a familiar demonstration to the beleeuing *Saints*? So the Prophets found that actual applications pierced more then verball explications. *Nathan* by an instance of supposition, wrought *Dauids* hart to an humble confession. Hee drew the Proposition from his owne lippes, *The man that hath done this, is worthy of death*; and then stroke while the iron was hot, by an inferred Conclusion, *Thou art the man*. The Prophet *Abijah* sent the new garment of *Ieroboam* in twelue pieces, and bad him reserue tenne to himselfe, in signe, *That God had rent the Kingdome out of the hand of Solomon*, and giuen tenne Tribes to him. *Esay* by going naked and bare-foot, as by a visible signe, lesions *Egipt* and *Ethiopia*, that after this manner they should goe captiue to *Affrica*; *Ieremie* by wearing bands and yokes, and sending them to the Kings of *Edom*, *Moab*, *Ammon*, *Tyre*, *Sidon*, *Iudab*, giues them an actuall representation, a visible Sacrament of their *Babylonish* captiuitie. *Herodes* portraying vpon a Tile the Citie *Ierusalem*; and the siege against it, is called by God, *a signe against them*. *Agabus* tooke *Pauls* girdle, and bound his owne hands and fetter, a signe, and that from the holy Ghost, that

Luke 15.
Math. 13.

^a 2 Sam. 12.7.

^b 1 Kin. 11.30.

^c Esa. 30 1.

^d Ier. 27.3.

^e Ezck. 4. 1.

^f Act. 21. 11.

that hee who ought the girdle, should be so bound at Ierusalem, and deliuered into the hands of the Gentiles. God schooled *Ionas* in the Gourd, by a liuely Apothegme, and reall subiection to his owne eyes, of his vniust impatience against God and *Nimuech*.

Ion. 4.

1 Cor. 11. 30.

It was Gods vsuall dealing with *Israell*; by the afflictions wherewith hee grieued them; to put into their mindes how they had grieued him by their sins. So *Paul*, as our Prophet here: *For this cause yee are weak, sickely, and many dye*: drawing them by these sensible cords of their plagues, to the feeling of their sinnes; which made their soules faint in Grace, sicke in Sinne, dead in Apostasie. *For this cause, &c.* This Doctrine affords a double vse; particular and generall: particular to Ministers; generall to all Christians.

Vic.

1. To the dispensers of Gods secrets: It allowes them in borrowed formes to expresse the meditations of their harts. God hath giuen vs this libertie in the performance of our callings, not onely nakedly to lay downe the truth; but with the helpes of Inuention, Wit, Art, to remoue loathing of his *Mama*. If wee had none to heare vs, but *Cornelius* or *Lidia*, or such sanctified eares, a meere affirmation, were a sufficient confirmation. But our Auditors are like the Belgicke armies, (that consist of French, English, Scotch, Germane, Spanish, Italian, &c.) so many hearers, so many humours: the same diuersity of men and mindes. That as guests at a strange dish; euery man hath a rellish by himselfe: that all our helpes can scarce help one soule to heauen. But of all kindes, there is none that creepes with better insinuation, or leaues behinde it a deeper impression in the Conscience, then a fit comparison. This extorted from *Dauid*, what would hardly haue ben graunted: that as *Dauid* slew *Goliath* with

with his owne sword; so Nathan slew *Dagobert* slane
with his owne word. *Iotham* conuincd the *Shechemites* folly in their approved raigne of *Abimelech* ouer
them, by the tale of the *Bramble*. Euen temporall oc-
casions are often the Mines; to digge out spirituall in-
structions. The people flocke to *Christ* for his bread:
Christ preacheth to them another bread; whereof *hee*
that eates, shall neuer dye. The *Samaritan* woman
speakes to him of *Iacobs Well*: hee tells her of *Iesus*
Well: whose bottome or foundation was in Heauen;
whose mouth and spring downewards to the earth:
crosse to all earthly fountaines: contayning waters of
life; to be drawne and carried away in the Buckets of
faith. She thought it a new Well; she found it a true
Well: whereof drinking, her soules thirst was for euer
satisfied. The Creeple begges for an Almes, the Apo-
stle hath no money: but answeres his small request,
with a great bequest. *health in the name of Iesus*. *Ni-*
hil additur in corpore, multum in animo. His Parle is nothing
the fuller, his body is much the happier. This counse,
you see, both *Christ* and his *Apostles* gaue vs in pri-
ciple and precept. In practise. When the woman blessed the woman
that bare *Christ*; and she happed which gaue him sucke:
he deriued hence occasion to blesse them, which con-
ceiue him in their faith, and receaue him in their obe-
dience. Blessed are they that beare the word of God and
keepe it. Euen as *Mary* her selfe was rather blessed,
percipienda solum, quam concipienda carnis Christi; in re-
ceauing the faith, then conceiuing the flesh of *Christ*.
So the nurses of his *Infant* in the flesh, standing at the
doye, taught him to teach, who are his true kinseda
the Spirit. *non bene* blessed of *God* as *well* as *well* as *well* as
In precept to his *Apostles*, If they will not receiue
and beleue you, *Wipe off the dust of their feete*, that
cleaueth

Iudg. 9. 8.

Ioh. 6. 27.

Ioh. 4.

Act. 3. 6.

Luke 11. 27.

Luke 10. 11.

Math. 10. 8.

cleaveth to your feete, *against them*. If they will not be moued with your words, amaze them with your wonders: *Heale the sicke, cleanse the lepers, raise the dead, cast out Demils*. We cannot now worke miracles, yet we can speake of miracles. Euen we must also, as obey his Documents, so obserue his doings: and follow him in due measure, both in his words & works, though (*non passibilis equis*) not with equall steps. Our imitation must be with limitation; aptly distinguishing, what we must onely admire in our mindes, what admit in our manners.

Use.

To all Christians, that wee climbe vp by the staires of these inferiour creatures, to contemplate the glorious power of the *Creator*. A good Christian, that like the Bee, workes honey from euery flower, suffers no action, demonstration, euent, to slip by him without a question. All Objects to a meditating *Solitary*, are like wings to raise & mount vp his thoughts to Heauen. As the old Romanes, when they saw the blew stones, thought of *Olympus*; so let euery Object, though low in it selfe, eleuate our mindes to *Mount Syon*. A meane scaffold may serue to raise vp a goodly building. Courtiers weather-driven into a poore Cottage, (*etiam, in caula, de Aula loquuntur*) gather hence opportunitie to praise the Court. Wee may no lesse (euen *ex turri, de ura dicendi ansam sumere*) from our Tabernacles on earth be induced to praise our *standing house* in Heauen. So, as the Philosopher aymed at the pitch & stature of *Hercules*, by viewing the length of the print of his foot: Wee may by the base and dwarfish pleasures on our earth, guesse at the high and noble ioyes in Heauen. How can we cast vp our eyes to that they were made to behold, and not suffer our mindes to transcend it; passing through the lower Heauen, which God made for Fowles, Vapours, Meteors,

Iohn 4. 2.

tears, to the Firmament wherein he fixed his Starres,
and thence meditating of the Empyreall Heaven,
which he created for himselfe, his Angels, his Saints :
a place no lesse glorious aboue the visible, then the
visible is aboue the earth. Read in euery Starre, and
let the Moone be your Candle to doe it; the prou-
dent disposition of God; the eternitie of your after-
life.

But if earth be at once neerer to your standing and
vnderstanding; and like dissembling Louers, that (to
auoyd suspition) diuert their eyes from that cheekes,
whereon they haue fixed their hearts; so you looke
one way, and loue another; Heaven hauing your
countenance, Earth your confidence: then for Earth;
read this instruction in all things; the destruction of
all things. For if the rarified and azure body of this
lower Heaven shall bee folded vp like a Scrole of
Parchment; then much more this drossie, seculent,
and sedimentall Earth shall be burnt.

Uret cum terris, uret cum gurgite ponti.

Communis mundo superest rogne, &c.

The Heauens shall passe away with a noyse, and the Ele-
ments shall melt with feruent heate; the Earth also and the
workes that are therein shall be burnt up. At least *quoad*
figuram, though not *quoad naturam*. The forme shall
be changed, though not the nature abollished. Euerie
creature on earth may teach vs the fallibilitie of it.
It is an Hieroglyphicke of vanitie and mutabilitie.
There is nothing on it, that is of it, that is not rather
vitall, then vitall. In all the corrupted parts of this
decrepit and doting world, mens best lesson of moral-
litie, is a lesson of mortalitie. As it was once said. *Felix*
qui potuit rerum cognoscere causas: so now better; *Felix*

2 Pet. 3. 10.

We are bad scholars if we learne nothing of so many teachers.

qui potest etiam cognoscere eam. It is good, to know the casuall beginnings of things; it is better to know their casuall ends. It is good to be a naturall Philosopher; but better to bee a supernaturall; a Christian Philosopher. That whiles we intently obserue the creature; we may attentively serue the Creator.

That which is said of pregnant wits, is more true of Christian hearts, that they can make vse of any thing. As Trauellers in forraine Countries, make euery slight object a lesson: so let vs thriue in grace by euery (presented) worke of Nature. As the eye must see, and the footes walke, and the hand worke, so the heart must consider. What Gods doings: which are *marvellous in our* (vnderstandings), *eyes*. God looked vpon his diuine workes, say they were good, and delighted in them: sure it is his pleasure also, that wee should looke vpon them; to admire his wisdom, power, providence, mercie; appearing both in their nature and their disposition. The least of Gods works is worthie the obseruation of the greatest Angell. Now what Trewants are we, that hauing so many Tutors reading to vs, learne nothing of them. The Heathen were condemned, for not learning the *inuisible things of God*, from *his visible workes*. For shall wee still plod on the great volume of Gods workes, and neuer learne to spell one word, of vse, of instruction, of comfort to our selues? Can wee behold nothing through the Spectacles of contemplation? Or shall wee be euer reading the great Booke of Nature, and neuer translate it, to the Booke of Grace? The Saints did thus. So haue I read, that worthy *Esay* sitting among other Diuines, and hearing a sweet consort of Musicke, as if his soule had been borne vp to Heauen, tooke occasion to thinke and speake thus; *What Musicks may we thinke there is in Heauen?* A friend of mine
viewing

Psal. 118. 23.

Rom. 1. 20. T.

viewing attentively the great pompe and state of the Court, on a solemn day, spake not without some admiration: *What shall we thinke of the glory in the Court of God?* Happy object, and well obserued, that betters the soule in grace. But I haue beene prolix in this point; let the breuitie of the next succour it.

2. Phisicke and Diuinitie are Professions of a neere affinitie: both intending the cure and recouerie, one of our bodies, the other and better of our soules. Not that I would haue them conioyned in one person: (as one spake merrily of him, that was both a Phisitian and a Minister: that whom he tooke money to kill by his Phyicke, he had also money againe to burie by his Priesthood.) Neither, if God hath powred both these gifts into one man, doe I censure their Vnion, or perswade their separation. Onely let the Hound, that runnes after two Hares at once, take heede least hee catch neither. *Ad duo qui tendit, non unum nec duo prehendit.* And let him that is called into Gods Vineyard, *hoc agere, attend on his office.* And beware, least to keepe his Parish on sound legges, he let them walke with sickly consciences. Whiles *Galen & Auicen* take the wall of *Paul & Peter*. I doe not heretaxe, but rather praise the works of mercie in those Ministers, that giue all possible comforts to the distressed bodies of their brethren.

Let the professions be *heterogenae*, different in their kindes; onely *respondentia*, semblable in their proceedings. The Lord ^a created the *Physitian*, so hath he ^b ordained the *Minister*. The Lord hath put into him the knowledge of Nature, into this the knowledge of grace. All knowledge is deriued from the Fountaine of Gods wisdom. The Lord ^c hath created *Medicines out of the earth*. The Lord hath ^d inspired his holy word from heauen. The good Physitian acts the part of the Diuine. ^e *They shall pray vnto the Lord, that he would prosper*

Obseru.

Rom. 12.

^a Eccles. 38.1.

^b Ephes. 4.11.

^c Eccles. 38.4.

^d 2 Pet. 1.21.

^e Eccles. 38.14.

per that which they giue, for ease & remedy to prolong life. The good Minister, after a sort is a Physitian. Onely it is enough for the Sonne of God to giue both naturall and spirituall Physicke. But as *Plato* spake of Philosophie, that it *couets the imitation of God*, within the limits of possibillitie and sobrietie: so wee may say of Physicke, it is conterminate to Diuinitie; so farre as a Handmaid may follow her Mistresse. The Institutions of both preferue the constitutions of men. The one would preuent the obstructions of our bodies, the other the destructions of our soules. Both purge our feculent corruptions: both would restore vs to our primarie and originall health: though by reason of our impotencie and indisposition, neither is able. Both oppose themselves against our death, either our corporall or spirituall perishing.

When the spirit of God moued on the waters, and from that indigested & confused mixture, did by a kinde of Alchimicall extraction, seperation, sublimation, conjunction, put all things into a sweet consort, and harmonious beautie, hee did act a Phisitions part. God is in many places a Phisitian. *Exod. 15. I am the Lord that bealeth thee. Deut. 32. I kill, I make aliue: I wound, and I heale. Ier. 17. Heale me, O Lord, and I shall be healed: saue me, and I shall be saued.* Sometimes he is as a Surgion, to binde up the sores of the broken-hearted; and to stanch the bleeding wounds of the Conscience. Nay, *David* intreats him to put his bones in course againe. So *Christ* hath sent his Ministers, *εὐχρησται τοῦ σώματος*, ad coagmentationem, as *Beza* reades it, to put in ioynt the luxate members of the Church that are compacted by ioynts. And in the period or full stoppe of time, God will minister to the world the phisicke of Fire, to purge the sicke body of it, as hee once gaue it a Potion of Water to cleanse it.

Quas

*Exod. 15. 26.
Deut. 32. 39.
Ier. 17. 14.*

*Eph. 4. 12.
16.*

*Quas olim intulerant terris contagia sordes,
vos olim ultrices ablueratis aqua!*

*At nunc, cum terras, cum totas aquoris undas
polluerit manus, quam fuit ante, scelus:*

*Quid superest, calo nisi missus ut ignis ab alto,
Ipsas cum terris deuoret vber aquas?*

Once in Gods sight the World so filthy stood,
That hee did wash and soake it in a flood.
But now, it's growne so foule and full of mire,
Nothing remaines to purge it but a fire.

Which *Strabus*, writing on the worlds destruction by fire, would seeme to gather from those two colours in the Rainebow, *ceruleo et igno*, blew and red. The first cataclysm of water is past, the second deluge of fire is to come. So saith the Apostle. *The bea- uens being on fire shall be dissolued, the Elements shall melt with feruent heate: Non una qualitate induent manente substantia*: All earthly things shall waxe old and dye. *Mors etiam saxi nominibusq, venit*; but the substance shall remaine. It is but the fashion of this world that passeth away: *οὐκ ἡμεῖς, figura, non natura*. When all the putrified feces, drossie and combustible matter shall bee refined in the fire, all things shall be reduced to a christaline clearenesse. Thus (though the heathen prophanely made the Phisitian a God, yet) the Christian may say truely, *Our God is become our Phisitian*. And his Ministers are his deputies vnder him, bringing in their lips the sauing Medicines; that God hath giuen them.

You see the willing similitude of these professions. Indeed the Phisitian cannot so aptly and ably challenge or make bold with the Ministers office, as the Minister

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2 Pet. 3: 12.

Caluin in loc.
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Heb. 3. 13.

Ezek. 18. 32.

Minister may with his. The Clergie-man may minister medicines: the Phisitian may not administer the Sacraments. It is true thus farre. Euery Christian is a Priest, to offer vp prayers for himselfe and the whole Church; although not publikely and ministerially: and none but a *Cain* will deny himselfe to be his *Brothers keeper*. Though *exhortation* be the Ministers dutie, yet *exhort one another daily*. And if wee *serue one another in loue*, we must carry, euery one, a *conuerting Ministrie*, though God alone haue the *conuerting power*. *Turne one another and liue*. Now as this conuerting worke, is a conuertible worke, I meane, reciprocal and mutuall from one to another, the Phisitian may apportion to himselfe a great share in it. Who may better speake to the soule, then hee that is trusted with the body? or when can the stampe of grace take so easie impression in mans heart, as when the heat of Gods affliction hath melted it? What breast is invulnerable to the strokes of death? The miserable carcase hath then or neuer, a penetrable conscience.

This conscience is so deafed in the dayes of our iollitie, with the loud noyse of Musicke, Oathes, Carrowings, Clamours, Quarrels, Sports, that it cannot heare the Prophets cry, *All flesh is grasse*. When sicknesse hath throwne him on the bed of anguish, and made his stomacke too queasie for quaffes, too fine and daintie for euen lunkets; naked him of his silkes, paled his cheekes, sunke his eyes, chilled his blood, and stunted all his vigorous spirits; the Phisitian is sent for, and must scarce be let out, when the Minister may not be let in. His presence is too dull, and full of melancholy; no messenger shall come for him, till his coming be too late. How iustly then should the Phisitian be a Diuine, when the Diuine may not be a Phisitian? How well may hee mingle *Recipio* and *Resipisce*,

Resipisce, penitentiall exhortations, with his medicinall applications, and præscripts.

Thus, memorable and worthy to be our precedent, was that *Italian* Phisitians course: that when dissolute *Ludowicus* lay desolate in his sicknesse, and desired his helpe; hee answered him in his owne tune: *If you shall live, you shall live, though no Physicke be given you: If you shall dye, you shall dye; Physicke cannot helpe you.* According to the sicke mans libertine and hereticall opinion concerning Prædestination. *If I shall be saved, I shall be saved, howsoever I live or live. If I shall be damned, I shall be damned, howsoever I doe or dye.* The Phisitians answer gaue him demonstratiue conviction, taught him the vse of meanes, as well for his soules as bodies health, and so cured recanting *Ludowicus* of both his diseases at once. A godly practise, worthy our Phisitians imitation.

But, with vs, Grace waites at the heeles of Nature; and they dīue so deepe into the secrets of Philosophie, that they neuer looke vp to the misteries of Divinitie. As some Mathematicians deale so much in *Jacobs* Staffe, that they forget *Jacobs* Ladder: so some Phisitians (God decrease the number) are so deepe Naturalists, that they are very shallow Christians. The best cure depends vpon Gods care. It is poore and enervate help, to which Gods blessing hath not added strength. If God doth not *heare the heauens* for vertue, and *heauen* *heare the earth* for influence, and *earth* the Phisitian for ingredients, all their receipts are but deceits, and the paper of their Bills will doe as much good as the præscripts in it. Simples are but simple things, and all compounds idle, when they want the (best) ingredient of Gods blessing. Let *Plato* then, hold the candle to *Moses*, and all Phisitians drinke at the well of the fons of the Prophets. As their purpose aimeth at our

Hof. 2. 11.

healths, so let them intreat God to leuell their hands: their direction and successe stands in the name of the Lord of Hostes.

Obseru. 3.

The forme of the words is Interrogatorie. *Is there no Balme at Giliad? are there no Phisitians there?* It is most true: *Balme* is not scarce, nor are the *Phisitians* few, yet *Israell* is sicke. God doth continue that by a question, which might be without question affirmed, but would not be (without question) graunted. The best insinuation or piercing assertion is *ex interrogando*, by way of question; not onely for explication, but for application of truth. God doth as it were appeale to mans conscience, and fetch euidence from the impartiall testimonie of his heart. That here, what is true in Gods reprehension, may appeare true in mans apprehension. The first word that euer God spake to man after his fall, was a question. *ADAM, where art thou?* Hee continues the same (*formam loquendi, normam arguendi*) forme & method of speech. *What saide thee that thou wast naked? Hast thou eaten of the Tree, whereof?* &c. And to the woman, *What is this that thou hast done?* Before man fell to sinne, God fell not to questioning. All his speeches were to him, either commendatory or commandatory: *approbationis non exprobatonis verba*, words of approuall, not of exception. Hee createth, ordereth, bleisseth man, and all things to him: but when man fell to sliding, God fell to chiding. Because man turned his heart to another object, God turned his voyce to another accent.

Gods questions are not of the nature of mans, the effects and helps of dubitation: according to the saying *απορία φωνη ζυγιοσιν*: Doubting is the Mother of questioning. He that doubteth not, will not aske: no; Gods demands are not to satisfie himselfe, but vs: Illations vpon our actions. That from the proposition

Gen. 3. 9.

Versc 11.

Versc 13.

position of our finnes, and the assumption of his questions, we may conclude against our selues; as *David*; *I haue sinned*. Neither can we giue solution to his interrogatories. *Who dares, who can answere God? hee is not as a man*, saith *Iob*, that *I should answere him*. The intent is then, to iustifie himselfe; to put into our conscience, a sense, a Science of our owne iniquities. God so apposed *Ionas*: *Doest thou well to be angry?* And againe; *Doest thou well to be angry for a Gourd?* Art thou discontent for so contemptible a thing, a poore vegetatiue creature; and dost thou grudge my mercie to so many rationall creatures, brethren of thine owne flesh? Gods question was a manifest conuiction, as strong as a thousand proofes. *Ionas* sees his face in this little Spring, as if he had stood by a full Riuer.

Iob. 9. 2. 14.

Christ, that had the best methode of teaching, and could make hearts of flint penetrable, moued his Disciples mindes, removed his aduersaries doubts, frequently by questions. He starts *Peter*, that was (*nominis Dei, et nominis sui immemor*) forgetfull of his God, of himselfe, with a *quid, dormis? what, sleepest thou?* Hee rectified the mistaking iudgements of his Apostles, that turned his spirituall dehortation from the *Pharisees leauen*, to the litterall sense of forgotten bread; with a double demaund. *Obliti ne estis? &c.* *Doe ye not yet understand, nor remember the five loaves of the five thousand? &c.* Could so miraculous a *Banket*, as quickly slip from your mindes, as it did from your mouthes? So hee informed their vnderstandings concerning himselfe, which so much concerned them to know; *Whom doe men say that I am?* All which implied not his owne ignorance, but impelled their knowledge. Hee knew all the former questions so well as the latter; whereof hee could no lesse be ignorant, then of himselfe. Onely hee spake in a ca-

Matth. 16. 9. 10

Ver. 13.

Luk. 20. 41.

Ver. 4.

Obseru. 4.

teaching forme, as the Ministers question succours the Nouices initiall vnderstanding. His reproofes to his enemies were often cloathed in these interrogatorie robes. *How say they that Christ is Davids Sonne? When David himselfe calleth him Lord? confuting that false opinion, that the Iewes had of their Messias, whose temporall Monarchie they onely gaped for. If hee was, onely to be the Sonne of David in the flesh, how doth he call him Lord, and equall him with the Father? A question, that did enforce a conclusion, himselfe desired, and a confusion of his enemies conceits. The like, ver. 4. He cramped their criticall and hypocriticall exceptions with a question. The baptisme of Iohn, was it from heauen, or of men? which confuted their arrogance, though they would haue salued it with ignorance, ver. 7 We cannot tell. This manner of discussing is not more vsuall with God, then effectuall. It conuerteth the Elect; it conuinceth the Reprobate. Wherefoeuer it is directed, it pierceeth like a goad, & is a sharp stroke to the conscience; and howfoeuer the smart is neglected, it leaueth a print behind it.*

If wee take the words spoken in the *Person of God*, they manifest his complaint against *Israell*. When God complaines, sinne is grieuous. Wee neuer read God breaking forth into this compassionate forme of speech, but Iniquitie is growne proud of her height. She nestles among the Cedars, and Towers like *Babell*: when hee that can thunder it downe with fire, doth (as it were) raine showers of complaint for it. It argues no lesse goodnesse in the Father, then wickednesse in the Children, when hee doth plaine, that can plague; and breath out the ayre of pitie, before he send the storme of Iudgement. So you may see a long prouoked Father, that after many chidings lost to his deafe Sonne; after some gentle chastisements inflicted,

inflicted, and intended to his calling home; he findes his errours growing wilder, his affections madder, his heart more senselesse, his courses more sensuall; hee stands euen deploing his wretchednesse, that could not amend his wickednesse: and whiles Iustice and Mercie strue for the masterie, as loath that his lenitie should wrong his Integritye, or yet that he should be as an executioner to him, whom he had begotten to be an executour to himselfe; hee breakes out into complaint. With no lesse pitie, nay, with farre greater mercie, doth God proceede to execute his Iudgements, vnwilling to strike home for his mercie; yet willing not to double his blow (but to lay it on sure at once) for our sinnes, and his owne Iustice. Or as some compassionate Iudge, that must censure (by the law of his Countrey) an *Hereticke*, strues first with arguments of reason to conuert him, that arguments of yron and Steele may not be vsed against him: and finding his refractarie disposition, culpable of his owne doome, by wilfully not being capable of good counsell, proceedes not without plaints and teares to his sentence: So doth the most iust God of Heauen, with the most vniust Sonnes of men; pleading by reasons of gentle and gracious forbearance, and offering the sweet conditions of happy peace, and (as it were) wailling our refusall, before hee shoote his *arrows and consume vs, or make his sword drunke with our bloods.*

God hath Armies of Starres in the skie, Meteors in the ayre, beasts on the earth, yea of Angels in Heauen; greater Hoasts and lesse: and whither he sends a great Armie of his little ones, or a little of his great ones, he can easily and quickly dispatch vs: Loe, he stayes till he hath spoken with vs; and that rather by postulation, then expostulation. He is not contume-

Heb. 4.15.

Cant. 6. 12.

Luk. 19. 42

Matth. 23. 37.

lious against vs, that have been contumacious against him. If his words can worke vs to his will, hee will spare his blowes. Hee hath as little delight in smiting, as we in suffering: nay, he suffers with vs, condoling our estate, as if it were (which cannot be) his owne. *For wee haue not an high Priest, which cannot be touched with the feeling of our infirmities.* Hee feels the griefes of his Church: the head akes, when the members suffer. Persecutors strike *Christ* through Christians sides. *Saul* strikes at *Damascus*; *Christ Iesui* suffers in Heauen. Mediatly he is smitten, whiles the blowes immediately light on vs. He could not *in the dayes of his flesh*, forbear bitter teares at *Ierusalem* present sinne and future iudgement. How grieuous is our iniquitie, how gracious his longanimity? He that weeps for our auersion passionately, desires our conuersion vnfaignedly. How pathetically he perswadeth his *Churches* reformation? *Returne, returne, oh Shulamite, returne, returne:* How lamentingly deplores he *Ierusalem* deuastation? *If thou hadst knowne, at least in this thy day, the things that belong to thy peace.* Let vs not thinke him like either of those Mimicks, the Player, or the Hypocrite, (who truly act the part one of another, but hardly either of an honest man) that can command teares in sport. When *Christ* laments the state either of our sinnes or our selues, hee shewes that one is at the height of rising, the other neere casting downe. *Christs* double sigh ouer *Ierusalem*, is (as I may say) fetched and deriued from those double woes of her: the vnmeasurable sinne, *that killeth the Prophets*: the vnauoydable Iudgement, *thy house is left vnto thee desolate. Ingentia beneficia, ingentia peccata, ingentes pene.* Great benefits abused occasion great sinnes, and great sinnes are the fore-runners of great plagues. So that *Sinne* is an ill coniunction copulatiue, that vnites two

as contrarie natures, as nature it selfe euer produced, great mercie and great miserie. God is pleased in giuing the former, but he sighes at the latter. *Gaudet in misericordia sua, dolet in miseria nostra.* He reioyceth in his owne goodnesse, hee greeueth at our wretchednesse.

Horrid and to be trembled at are the sinnes, that bring heauinesse into the Courts of happinesse; and send griuance to the very thresholds of ioy. That whereas *Angels* and *Cherubins*, the coelestiall Choristers, make musicke before the Throne of God, for the *conuersion of one sinner*: (of one? what would they doe at the effectuall successe of such a Sermon, as *Peter* preached.) They doe (if I may speake) grieve and mourne at the auersion of our soules, (so hopefull and likely to be brought to Heauen) and at the aspiration of our climbing sinnes.

Luk. 15. 10.

But it may be questioned, how God can be said to *griue*, to *complain*, to be *sorrowfull* for vs. True it is, that there is no passion in God. Hee that sits in Heauen, hath all pleasure and content in himselfe. What is here spoken, is for our sakes spoken. He dwelleth in such brightnesse of glory, as neuer mortall foot could approach vnto: the light of his face is to vs on earth insufferable: the knowledge of the inuisible things in the Deitie vnpossible. Therefore to giue some ayme and coniecture to vs, what hee is, hee appeares (as it were) transfigured into the likenesse of our nature, and in our owne familiar termes speaketh to our shallow vnderstandings. *Hominem alloquens humano more loquitur.* As an old man speaking to a Childe, frames his voyce in a childish phrase. Before a great vessell that is full, can powre liquour from it selfe into a little empty Pot, that stands vnder it, it must stoope and decline it selfe. Thus he descends to our capacities; and that

that man may know him in some measure, hee will be knowne as man. Sometimes by bodily members, Eyes, Eares, Hands, Feet. Sometimes by spirituall affections, Anger, Sorrow, Icalousie, Repentance. By which he signifies, not what hee is indeed, but what is needfull for vs to know of him, For being well acquainted with the vse, office, and effect of these naturall things in our selues, wee may the better guesse at the knowledge of that God, to whom wee heare them ascribed by translation. All which hee hath *per figuram, non naturam*. Angers effect in vs is reuenge. Nothing pleaseth a furious mans nature, but wreaking himselfe on his prouoker. The passion is Anger, the effect Reuenge. Whiles God giues the second, wee ascribe to him the first; and call that in him *Wrath*, which properly is his striking *Iustice*.

Ephes. 4. 30.

Complaints are the witnes of a griued soule: both are sufferings. God is here said to complaine. Why? he is griued at our sinnes. Can he be griued indeed? No nor need he complaine, that hath such power to right himselfe. Yet hee is often said to be griued; *Griue not the Spirit of God, by whom you are sealed up to the day of Redemption*: And here to complaine. To speake properly, God cannot complaine because he cannot be griued: He cannot be griued, because he cannot suffer. Euery blow of ours, though we were as strong and high as the sonnes of *Anak* lights short of him. If some could haue reached him, it had gone ill with him long ere this. All is spoken *per ἀνθεκωπονείαν*. He is *sine ira irascens, sine poenitentia poenitens, sine dolore dolens*: angry without anger, griuing without sorrow. These passions are ascribed to him; *quoad effectum, non quoad affectum*: They are *perfections* in him, what are *affections* in vs. The complaint that once God made against a whole world, as hee doth here against *Israel*, is expres-

expressed in more patent and significant tearmes. *It repented the Lord that hee had made man on the earth, and it grieved him at his heart.* God so complaines against mans sinne, that hee is sory that hee made him. This, saith *Augustine*, *non est perturbatio, sed iudicium, quo irrogatur pœna*: It is no disturbance in God, but onely his Iudgement, whereby hee inflicts punishment. And further, *Pœnitudo Dei est mutandorum immutabilis ratio*: Gods repentance is his vnchangeable disposition, in things of a changeable condition. It is *mutatio rei, non Dei*: the change of the thing, not of God. *Cum i quos curat mutantur, mutat ipse res, prout is expedit, quos curat*: Hee willet an expedient alteration of things, according to the alteration of them for whom hee provides. So God is said to repent that hee made Saul King, or that hee threatned euill to Nimueh. In all which hee changed (*non affectum, sed effectum*) the externall worke, not his internall counsell. For as the Schoole speakes, *immutabiliter ignoscit*, he vnchangeably pardons whom hee meanes to saue, though they feele it not till conuersion: so *immutabiliter non ignoscit*, hee vnchangeably retaines their sinnes in his Iudgement-booke, which amend not, as *Saul*.

Gen. 6. 6.

De ciuit. Dei.
lib. 15. cap. 25.

In 3. Mar.

The nature of Repentance is Sorrow: the effect of repentance is the abrogation of something determined, or vndoing (if it be possible) of some thing done. Repentance is not in God, in regard of the originall nature of it; he cannot sorrow: but is in respect of the euentuall fruit; when hee destroyes that world of people, hee had made. Not that his heart was grieved; but his hands: his iustice and power vndid it. *Aliud est mutare voluntatem, aliud velle mutationem*: It is one thing to change the will, another thing to will a change. There may be a change in the matter and substance willed, though not in the

Psal 135.6.

Chrys.

will that disposeth it. Our will desires in the Summer a lighter and cooler garment, in Winter a thicker and warmer: yet is not our will changed, whereby wee decree in our selues this change according to the season. Thus (*Quicquid superi voluere, peractum*) Whatsoever God would, that did he in heaven and earth, in the sea and all deepe places. God is (*immutabilis natura, voluntatis, consilij.*) Vnchangeable in his nature, will, and decrees. Onely these are, *verba nostra paruitati accommodata*, words fitted to our weake capacities.

Well; in the meane time they are grieuous sinnes, that make our gracious God thus seemingly passionate. There is great cause sure, if so patient and forbearing a God, be angry, sorrie, penitent, greeued, that he hath made such rebellious creatures. It is long before his wrath be incensed; but if it be thoroughly kindled, all the Rivers in the South are not able to quench it. Daily man sinnes, and yet God repents not, that he made him. Woe to that man, for whose creation God is sorrie. Woe to Ierusalem, when Christ shall so complaine against her. Stay the Bells, ye Sonnes of wickednelle, that ring so lowd peales of tumultuous blasphemies in the eares of God? Turne againe, ye wheeling Planets, that moue onely as the sphere of this world turnes your affections; and despise the directed and direct motion of Gods Starres. Recall your selues, ye lost wretches, and stray not too farre from your Fathers house, that your seekers come againe with a *non est inuentus*: least God complaines against you, as heere against *Israel*; or with as passionate a voyce, as once against the world; *It repents mee that I made them.*

Obseru. 5.

If wee take the words spoken in the person of the Prophet, let vs obserue, that hee is no good Preacher, that complaines not in these sinfull dayes. *Esay* had not

Esa. 49.

not more cause for *Israell*, then we for *England*, to cry,
Wee haue laboured in vaine, and spent our strength for
nought. For if we equall *Israell* in Gods blessings, wee
transcend them in our sinnes. The bloud-red Sea of
warre and slaughter, wherein other Nations are drow-
ned, as were the Egyptians, is become dry to our feete
of peace. The *Bread* of Heauen, that true *Manna*, sa-
tisfies our hunger, and our thirst is quenched with
the *waters of life*. The better Law of the Gospell is
giuen vs; and our sauing health is not like a curious
piece of Arras folded vp, but spread to our beleeuing
eyes, without any shadow cast ouer the beautie of it.
We haue a better high *Priest*, to make *intercession* for
vs in heauen, for whom he hath once sacrificed and
satisfied on earth: (*actu semel, virtute semper*: with
one act, with euerlasting vertue.) We want nothing,
that heauen can helpe vs to, but that which wee vo-
luntarily will want, and without which wee had bet-
ter haue wanted all the rest, *thankfulnesse* and *obedi-*
ence. We returne God not one for a thousand, not a
dramme of seruice for so many talents of goodnesse.
We giue God the worst of all things, that hath giuen
vs the best of all things. Wee cull out the least sheafe
for his Tyth; the sleepest houre for his prayers: the
chippings of our wealth for his poore: a corner of
the heart for his Arke, when *Dagon* sits vppermost in
our Temple. He hath bowels of brasle and an heart
of yron, that cannot mourne at this our requitall. We
giue God measure for measure, but not manner for
manner. For his blessings *heaven*, and *broken*, and *thrust*
together, iniquities pressed downe and yet running ouer.
Like Hogges we slauer his pearles, turne his graces into
wantonnesse, and turne againe to rend in pieces the
bringers.

*Quis talia fan-
do, temperet à
Lachrimis? &c.*

Who versing in his minde this thought, can keepe

Hh 2

his

Ier. 9. 1.

his cheekes dry? *Oh that my head were waters, and mine eyes a fontaine of teares, that I might weepe night and day, &c.* No maruell, if *animus convincisse horret*. The good soule tremble to thinke it: especially when all this wickednesse ariseth (not from *Sodome*, & *rd Sidon*, and *Edom*, but (from the midst of) the daughter of *Sion*. *Hinc illa Lachryma*. Hee that can see this and not sigh, is not a witnesse; but an agent; and sinne hath obstructed his lungs, he cannot sorrow. Forbeare then, you captious sonnes of *Belial*, to complaine against vs, for complaining against you. Whiles this *Hydra* of Iniquitie puts forth her still-growing-heads, and the sword of reproofe cannot cut them off, what should we doe but mourne? *Quid enim misetrena supersunt?* Whither can wee turne our eyes, but wee behold and lament at once; some raving with lewdnesse, some raving with madnesse, others reeling with ebrietic, and yet others railing with blasphemie. If we be not sad, wee must be guilty. Condemne not our passions, but your owne rebellions, that excite them. The zeale of our God, whom wee serve in our spirits, makes vs with *Moses* to forget our selues. *Wee also are men of like passion with you*. It is the common plea of vs all: If you aske vs, why we shew our selues thus weake and naked, we returne with *Paul*: *Why doe you these things?* Our God hath charged vs, not to see the funerals of your soules, without sighes and teares. Thus saith the Lord: *Smite with thy hand, and stampe with thy foote, and say, Alas, for all the euill abominations of the house of Israell: for they shall fall by the sword, by the famine, and by the pestilence.*

Acts. 14. 15.

Ezek. 6. 11.

Shall all complaint of lost labours, and we brooke the greatest losse with silence? Merchants waile the shipwracke of their goods, and complaine of Pyrates. Shepherds of their deuoured Flockes by sauage Wolues.

Wolues. Husbandmen of the tyred earth, that quites their hope with weedes. And shall Ministers see and not sorrow the greatest ruine (the losse of the world were lesse) of mens soules. They that haue written, to the life, the downfall of famous Cities, either vastate by the immediate hand of God, as *Sodome*; or mediately by man, as *Ierusalem*: as if they had written with teares in stead of Inkes, haue pathetically lamented the ruines. *Aeneas Sylvius* reporting the fall of *Constantinople*, historifies at once her passion, his owne compassion for it. The murthering of Children before the Parents faces, the slaughtering of Nobles like beasts, the Priests torne in pieces, the Religious fleas, the holy Virgins and sober Matrones first rauished and then massacred; and euen the Reliques of the Souldiours spoile, giuen to the mercilesse fire. *Oh miseram urbis faciem!* Oh wretched shew of a miserable Citie! Consider *Ierusalem*, the Citie of God, the *Queene of the Prouinces*, tell her *Turrets*, and marke well her *Bulwarkes*, carrie in your minde the *Idea* of her glories: and then, on a sodaine, behold her *Temple* and houses burning, the smoke of the fire wauing in the ayre, and hiding the light of the Sunne, the flames springing vp to Heauen, as if they would ascend as high as their sinnes had erst done; her Old, Young, Matrons, Virgins, Mothers, Infants, Princes, and Priests, Prophets and Nazarites, famished, fettered, scattered, consumed: if euer you read or heare it without commiseration, your hearts are harder then the Romanes that destroyed it. The ruine of great things wring out our pitie; and it is onely a *Nero*, that can sit and sing whiles *Rome* burnes. But what are a world of Cities, nay the whole world it selfe burning, as it must one day, to the losse of mens soules, the rarest pieces, of Gods fabricke on earth? to see them manacled

with the chaines of Iniquitie, and led vp and downe by the Deuill, as *Baiazeth* by that cruell *Scythian*, stabbed and massacred, lost and ruined by rebellious obstinacies and impenitencies; bleeding to death like *Babell*, and will not be cured, till past cure they weepe like *Rahell*, and will not be comforted: to see this and not pitie it, is impossible for any but a *Faulx*, but a Deuill.

Use.

1. To make some further use hereof to our selues, Let vs auoyd sinne, as much as we may. And, though we cannot stay our selues from going in, let vs stay ourselues from going on: least our God complaine against vs. If we make him sorrowfull for a time, hee can make vs sorrowfull for cuer. If wee anger him, hee can anger all the veines of our hearts. If in stead of seruing GOD by our obedience, wee make him ^a *serue with our sinnes*, hee will make vs serue with his plagues. If we driue God to call a *Conuocation of heauen and earth*: ^b *Heare oh heauen, harken oh earth: I haue nourished children, and they haue rebelled against me*: If he call on the ^c *mountaines to heare his controuersie*, he will make vs ^d *call on the mountaines to helpe and hide our miserie*. And they said to the mountaines and rockes, *Fall on vs, &c.* If we put God to his *querelam*, ^e *controuersie*, and make him a *Plaintife*, to enter his sute against vs; he will put vs to a complaint indeede. ^f *Therefore shall the land mourne, and euery one that dwelleth therein, shall languish*. He will force vs to repent the time and deeds, that euér made him to ^g *repent*, that hee made vs. Hee will strike vs with such a blow, that there needeth no doubling of it. ^h *He will make an utter end; destruction shall not rise vp the second time*. As *Abisbas* would haue stricken *Saul*, ⁱ *at once*, and I will not smite him the second time.

We cannot so wrong God, that hee is deprived of power

^a Esa. 43. 24.

^b Esa 1. 2.

^c Mic 6. 2.

^d Reu. 6. 16.

^e Hof. 4. 1.

^f Ver. 3.

^g Gen. 6. 7.

^h Nahum 1. 9.

ⁱ 1 Sam. 26. 8.

power to right himselfe. His first complaint is (as I may say) in teares; his second in blood. I haue read of *Tamberlaine*, that the first day of his siege was honoured with his white Colours, the second with fatall red, but the third with finall blacke. God is not so quicke & speedy in punishment; nor come his iudgements with such precipitation. *Ninueh* after so manie forties of yeeres, shall haue yet forty dayes. Hee that at last came, with his Fanne in his hand, and fanned but eight graines of good corne, out of a whole Barne-full of Chaffe, a whole world of people; gaue them the space of one hundred and twentie yeeres repentance. If *Ierusalem* will not heare *Christs* words, they shall feele his wounds. They that are deafe to his voyce, shall not be insensible to his hands. He that may not be heard, will be felt.

2. If God complaines against sinne, let vs not make our selues merry with it. The madde humours, idle speeches, outragious oathes of drunken Athiests, are but ill mirth for a Christian spirit. Wickednesse in others abroad, should not be our Tabret to play vpon at home. It is a wretched thing to laugh at that, which feasts *Satan* with mirth, laughing both at our sinnes, and at vs for our sinnes. Rather lament. *Make little weeping for the dead, for he is at rest: but the life of the foole is worse then death.* Weepe for that. When *Israell* now in *Moses* absence had turned beast, and Calued an Idolatrous Image; *Moses* did not dance after their Pipe, and laugh at their superstitious merriment with Tabrets and Harpes; but mourned to the Lord for them, and pleaded as hard for their sparing, as hee would haue done for himselfe; nay more, Spare thy owne people, though thou race my name out of the Booke of Life. They are onely marked for Gods, with his owne priuy Seale, that mourned for the abominations of *Israell* and

Use.

Ecclef. 22. 11.

Ezek. 9.

and their mournings were earnest, as the waylings of *Hadadrimmon* in the valley of *Megiddo*.

Where are you, ye *Sonnes of the Highest*, ye Magistrates, put in power not onely to lament our sinnes, burto take away the cause of our lamenting; cease to beake your selues, like *Iehoiakim*, before the fire of ease and rest: rend your cloathes with *Iosiah*, and wrap your selues in sackcloath, like *Ninueh's King*, as a corps laid out for buriall. Doe not, *Felix*-like, grope for a bribe at criminall offences: sell not your conniueance (and withall your conscience) where you should giue your punishment. Let not gold weigh heauier then *Naboths* wrongs in the scales of Iustice. *Weepe ye Ministers*, betweene the *Porch* and the *Altar*. Lament your owne sinnes, ye Inhabitants of the world. *England*, be not behinde other Nations in mourning, that art not short of them in offending. Religion is made but Pollicies stirrop, to get vp and ride on the backe of pleasure. *Nimrod* and *Achtophell* lay their heads and hands together; and whiles the one forrageth the Parke of the *Church*, the other pleads it from his Booke, with a *Statutum est*. The *Gibeonites* are suffred in our *Campe*, though we neuer clap'd them the hand of couenant; and are not set to draw water and choppe wood, doe vs any seruice, except to cut our throates. The Receate (I had almost said the Deceate) of Custom stands open, making the Lawes tolleration a warrant: that many now sell their Lands, and liue on the vse of their Monyes? which none would doe, if Vsurie was not an easier, securer and more gainefull Trade.

How should this make vs mourne like Doves, and groane like Turtles? The wilde Swallowes, our vnbridled Youngsters sing in the warme Chimneyes: the lustfull Sparrowes, noctiuagant Adulterers, sit cherping

cherping about our houses: the filching Iayes, secret theeves, rob our Orchards: the Kite and the Cormorant, deuoure and hoord our fruits: and shall not among all these, *the voyce of the Turtle be heard in our Land*, mourning for these sinfull rapines? Haue *where-dome and wine* so taken away our hearts, and hidden them in a maze of vanities, that repentance cannot finde them out? Can these enormities passe without our teares? Good men haue not spent all their time at home, in mourning for their owne sinnes; sometimes they haue iudged it their worke to lament, what was others worke to doe. That Kingly Prophet, that wept so ^a plentifully for his owne offences, had yet ^b floods of teares left, to bewaile his peoples. *Jeremy* did not onely ^c weepe in secret, for *Israels* pride, but wrote a whole Booke of *Lamentations*: and was not lesse exact in his methode of mourning, then others haue beene in their Songs of ioy. It was Gods behest to *Ezekiell*, ^d *Sigh thou Sonne of man with the breaking of thy loynes, and with bitterness sigh before their eyes.* Hee mourned not alone at *Israels* woe. She had a solemne Funerall, and every Prophet sighed for her. ^e *Looke away from me, saith Esay; I will weepe bitterly, labour not to comfort me, because of the spoiling of the daughter of my people: f I am payned at my very heart, saith Ieremie, because thou hast heard, oh my soule, the sound of the Trumpet, the Alarume of warre.* Our sinnes are more, why should our sorrowes be lesse?

Who sees not, and sayes not, that *the dayes are ouill*? There is one laying secret Mynes to blow vp another, that himselfe may succcede: there is another buying vncertane hopes with ready money: there is another rising hardly to eminence of place, and menaging it as madly. There goes a fourth porring on the ground, as if hee had lost his soule in a

Hof. 4. 11.

^a Psal. 6. 6.

^b Psal. 119. 136

^c Ier. 13. 17.

^d Ezek. 21. 6.

^e Esa. 22. 4.

^f Ier. 4. 19.

^g Ephes. 5. 16.

Muck-heape, and must scrape for it: yet I thinke, he would hardly take so much paines for his soule, as he doth for his gold, were it there to be found and saued. He that comes to this Market of Vanitie, but as a loo-ker on, cannot lacke trouble. Euery euill we see, doth either vex vs, or infect vs. The sight and ineuitable societie of euils, is not more a pleasure to the *Sodomites*, then a vexation to the righteous soule of *Lot*. One breakes iests vpon Heauen, and makes himselfe merrie with God. Another knowes no more *Scripture*, then he applies to the Theater; and doth as readily and desperately play with Gods word, as with the *Poets*. You cannot walke the street, but you shall meete with a quarrelling Dogge, or a drunken Hogge, or a blaspheming Deuill. One speakes villanie, another swears it, a third defends it, and all the rest laugh at it. That wee may take cresset-light, and search with *Jeremie*, the streetes and broad places of our Country, and not finde a man, or at least not a man of truth. Who can say, it can be worse? Cease complaints, and fall to amendment. Ye *Deputies of Moses*, and *Sonnes of Levi*, sharpen both your swords. Consecrate and courage your hands and voyces to the vastation of *Iericho*-walls. Be not vnmercifull to your Countrey, whiles you are ouer-mercifull to offenders. An easie cost repaires the beginning ruines of a house: when it is once dropt downe, with danger about our eares, it is hardly reedified. Seasonable castigation may worke reasonable reformatiō. The rents and breaches of our *Syn* are manifold, and manifest. Repaire them by the word of Mercie, and sword of Iustice. If *Ierusalem* rooſe be cast downe, as low as her paucement, who shall build her vp? It is yet time, (and not more then) enough. If you cannot turne the violent streame of our wickednesse, yet swimme against it your selues, and

Ier. 5. 1.

and prouoke others; by your precepts, by your patternes. The successe to God.

3. The all-wise GOD complaines. Hee doth no more, what could he doe lesse? He doth not bitterly inueigh, but passionately mourne for vs. He speakes not with gall, but as it were with teares. There is sweet mercie euen in his chidings. Hee teacheth vs a happy composure of our reprehensions. Wee are of too violent a spirit, if at least we know what spirit wee are of, when nothing can content vs, but fire from Heauen. Hee that holds the fires of Heauen in his commanding hand, and can powre them in floods on rebellious *Sodome*, holds backe his arme, and doth but gently loosen his voyce to *his people*. I know, there is a time, when the *still voyce*, that came to *Elias*, or the whisperings of that *voice behinde*, *this is the way, walke in it*, can doe little good: and then God is content wee should deriue from his *Throne, Thundrings and Lightnings*, and lowder sounds. The Hammer of the Law must eie-soones breake the stonie heart of rebellion: and often the sweet *Balme* of the Gospell must supple the broken conscience. Let vs not transpose or inuert the methode and direction of our Office; killing the dying with the *killing letter*, and preaching *Iudgement without mercie*, least we reape Iudgement without mercie to our selues. Some mens hearts are like Nettles; if you touch them (but) gently, they will sting: but rough-handling is without preiudice: whiles others are like Bryers, that wound the hard grasping-hand of reproofe, but yeeld willingly to them, that softly touch them with exhortation. One must be washed with gentle Bathes, whiles another must haue his vicers cut with Launcers. Onely doe all, *moderatis animo, non feruentis*, not with an Oblique and sinister purpose, but with a direct intention to;

Use.

Esa. 30. 21.

Reu. 4. 5.

Greg.

saue. An odious, tedious, endlesse inculcation of things, doth often tire those with whom a soft and short reproofe would finde good impression. Such, whiles they would in intent edifie, doe in euent redifie. Indeede there is no true zeale, without some spice of anger: onely *subsit iracundia, non præsist*; giue thy anger due place, that it may follow as a seruant, not goe before as a Master.

Psal. 18.

It is objected, that the thoughts of God are peace. He that is couered with Thunder, and cloathed with Lightning, speakes, and the Earth trembles, *toucheth the Mountaines, and they smoke* for it; sharpenes not his tongue like a Rasor, but speakes by mournfull complaine. What then meane our Preachers, to lift vp their voyces as Trumpets, and to speake in the tune of Thunder against vs? We cannot weare a garment in the fashon, nor take vse for our Money, nor drinke with a good fellow, nor strengthen our words with the credite of an Oath; but bitter inuectiues must be shot, like Porcupines Quills, at these slight scapes. I answere; God knowes when to chide, and when to mourne; when to say, *Get thee behinde me Satan*, as to Peter, and when coolly to taxe Ionas, *doest thou well to be angry?* But he that here mournes for *Israell* degenerate, doth at another time protest against *Israell* Apostate; and *swears, they shall neuer enter into his rest*. We would faine doe so to, I meane, speake nothing but *grace and peace to you*: but if euer we be Thornes, it is because we liue amongst Bryers: if we lift vp our voyces, it is because your hearts are so sleepey, that you would not else heare vs.

Matth. 16. 23.
Ion. 4. 4.

Psal. 95.

4. God did thus complaine against *Israell*: where are his complaints, you will say, against vs? Sure, our sinnes are not growne to so proud a height, as to threaten Heauen, and prouoke GOD to quarell. Oh ill-grounded

grounded flatterie of our selues: an imagination that addes to the measure of our finnes. Whiles wee conceiue our wickednesse lesse, euen this conceit makes it somewhat more. *If wee say, that wee haue no sinne, there is no truth in vs.* Nothing makes our guilt more palpable, then the pleading our selues not culpable. Euery droppe of this presumptuous *Holy-water*, sprinckled on vs, brings new aspersions of filthinesse. It is nothing else, but to vvash our spottes in mudde. Yet speake freely. Doth not God complaine? Examine. 1. The words of his mouth. 2. The works of his hand.

1. The voyce of his Ministers is his voyce. *Hear that heareth you, heareth me.* Doe not the *Ieremies* of these dayes inourne like *Turtles*, as vvell as sing like *Larkes*? Doe they not mingle with the tunes of Ioy; the tones of Sorrow? When did they reioyce euer vvithout trembling? Or leade you so currantly to daunce in Gods Sun-shine, that they forgot to speake of his Thunder? It is good to be merrie and wise. What *Sermon* euer so flattered you with the faire weather of Gods mercies, that it told you not with all, when the winde and the Sunne meetes there would beraine; when Gods Sun-like Iustice, and our raging and boysterous iniquities shall come in opposition, the storme of Iudgement will ensue. Nay, haue not your iniquities made the Pulpit (the Gospels mercy-seat) a Tribunall of Iudgement?

2. Will not these mournings, menaces, querulations, stirre your hearts, because they are deriued from G O D, through vs (his Organ-pipes) as if they had lost their vigour by the way? Then open your eyes, you that haue deaf'd your eares, and see him actually complayning against vs. Obserue at least, if not the thunders of his voyce, yet the vvonders

1 Ioh. 1. 8.

Psal. 1. 1.

Ioh. 1. 1.

Ier. 3. 3.

Haba. 1. 16.

Hos. 2. 21.

Iam. 5. 7.

This wet Sum:
mer. Ann. 1613.

of his hand. I could easily loose my selfe in this Common-place of Iudgements. I will therefore limit my speech to narrow bounds; and onely call that to our memories, the print whereof stickes in our sides: God hauing taught Nature, euen by her good to hurt, (as some wash gold to depraue the weight of it) euen to drayne away our fruits by floods. But alas, we say of these strokes, as the Philosopher in one sense, and Solomons Drunkardin another, *non memini me percussum*, wee remember not that wee were stricken: or as the Prophet, of the Iewes. *Thou hast smitten them, but they haue not grieved: thou hast consumed them, but they haue refused to receive correction:* euen whiles their wounds were yet raw, and their ruines not made vp. Many are like the Stoickes in Equalee, though the punishment lye on their flesh, it shall not come neere their heart. God would schoole our heauie-spirited and coldly deuoted worldlings, that sacrifice to their Nets, attribute all their thriving to their owne industry: and neuer enter that thought on the point of their hearts, how they are beholding to God. Here, alas, we finde, that wee are beholding to the Corne and other fruites of the earth, they to the ground, the ground to the influences of Heauen, all to God.

When man hath done all in plowing, tilling, sowing; if either the cloudes of Heauen denie their raine, or giue too much, how soone is all lost? The Husbandman, that was wont to waite for the early and latter *showres*, now casts vp trembling eyes to the cloudes for a *ne nascent*. For, your Barnes full of weedes, rather then grains, testifie, that this blow did not onely spoile the glory and benefit of your Meadows, but euen by rebound your Corne-fields also. Be not Athiests, looke higher then the cloudes: It was no lesse, then the angry hand of God. Thus can God

euery

euery way punish vs. It was for a time the speech of all tongues, amazement of all eyes, wonder of all hearts, to see the showres of wrath so fast powring on vs; as if the course of nature were inuerted, our Summer comming out in the robes of Winter. But as a Father writes of such a yeere: *Our deuotions begun and ended with the showre.*

Nocte pluit uota, redeunt spectacula mane.

It raines, and wee lament. But the Sonne did not sooner breake out through the cloudes, then wee broke out into our former licentiousnes. We were humbled, but not humble: dressed of God, not cured. Though God with-hold plentie, wee with-hold not gluttony. Pride leaues off none of her vanities. Vsurie bates not a crosse of his Interest. The Rioter is still as drunken with Wine, as the earth was with Water. And the Couetous had still rather *eate vp the poore as bread*, then they should eate of his bread: keeping his barnes full, though their mawes be emptie: as if hee would not let the vermine fast, though the poore starue. No meruaile, if heauen it selfe turnes into languishment for these impieties.

Dic, rogo, cur toties descendit ab æthere nimbus,

Grandoq; de cælis sic sine fine cadit?

Mortales quoniam nolunt sua crimina flecti,

Cælum pro nobis soluitur in lachrymas.

What meane those aery spowtes and spungy clouds
To spill themselves on earth with frequent foulds?
Because man swelling finnes and dry eyes beares;
They weepe for vs, & raine down showres of teares.

God hath done, for his part, enough for *Israell*. He hath stored their Vials with *Balme*, their Cities with
Phi-

Chriſt.

Virg.

Obſeru. 6.

Ier. 3. 3.

Hab. 2. 16.

Hos. 2. 21.

Iam. 5. 7.

This wet Sum:
met. Am. 16. 13.

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euery

Hof. 13. 9.

Esa. 5. 4. and
Math. 21. 33.

Hof. 6. 4.

Physicians. It was then their owne fault, that their health was not recovered. *Ob Israell, thou hast destroyed thy selfe, but in mee is thine helpe.* Let euen the inhabitants of *Ierusalem* and *Iudah* themselves be vmpires, *And what could I have done more to my Vineyard, that I haue not done in it?* God is not sparing in the commemoration of his mercies to vs: as knowing, that of all the faculties of the Soule, the memory first waxeth old; and of all objects of the memory, a benefit is soonest forgotten. Wee write mans iniuries to vs in Marble, but Gods mercies in dust or waters. Wee had neede of remembrances. God hath done so much for vs, that he may say to vs, as once to *Ephraim*, *Ob Ephraim, what shall I doe (more) unto thee?* What could *Israell* want, which God supplied not? If they want a guide, God goes before them in fire. If they lacke *Bread*, *Flesh*, or *Drinke*, Mercy and Miracle shall concur to satisfie them. Heauen shall giue them *Bread*, the Wind *Quails*, the Rocks *Waters*. Doth the *Wildernesse* deny them new clothes? their old shall not waxe old on their backs. A Law from heauen shall direct their Consciences; and Gods Oracles from betweene the *Cherubins* shall resolute their doubts. If they be too weake for their Enemies, Fire from heauen, vapours from the cloudes, Frogs and Catterpillers, Sunne, Aire, Waters, shall take their parts. Nay, God himselfe shall fight for them. What could God doe more for their reseruing, for their preseruing?

If I should set the mercies of our land to runne along with *Israells*, wee should gaine cope of them, and out-runne them. And though in Gods actuall and outward mercies they might outstrip vs; yet in his spirituall and sauing health they come short of vs. They had the shadow, we the substance: they candle-light, we noone-day: they the breakefast of the Law, fit for the

the morning of the world; we the dinner of the Gospell, fit for the high-noone thereof. They had a glimpse of the Sunne, we haue him in the full strength: they saw *per fenestram*, wee *sine medio*. They had the Paschall-Lambe, to expiate sinnes ceremonially; wee the *Lambe of God* to satisfie for vs really. Not a typical sacrifice for the sinnes of the Iewes onely; but an euangelicall, *taking away the sinnes of the world*. For this is that secret oppolition, which *that voyce of a Cryer* intimates. Now what could God doe more for vs? *Israell* is stung with fiery Serpents, behold the erection of a (strangely medicinall) *Serpent* of brasle. So, (besides the spirituall application of it) the plague hath stricken vs, that haue stricken God by our sinnes; his mercy hath healed vs. Rumours of Warre hath hummed in our eares the murmures of terroure; behold he could not set his bloody foote in our coasts. The rod of Famine hath beene shaken ouer vs; wee haue not smarted with the deadly lashes of it. Euen that wee haue not beene thus miserable, God hath done much for vs.

Lookeround about you, and whiles you quake at the plagues so naturall to our neighbours, bleise your owne safetie, and our God for it. Behold the Confinnes of Christendome, *Hungarie* and *Bohemia*, infested and wasted with the Turkes. *Italy* groning vnder the slaerie of *Antichrist*; which infects the soule, worse then the Turke infects the body. Behold the pride of *Spaine*, curbed with a bloody Inquisition. *France*, a faire and flourishing Kingdome, made wretched by her Ciuill vnciuill warres. *Germany* knew not of long time, what Peace meant: neither is their warre ended; but suspended. *Ireland* hath felt the perpetuall plague of her Rebellions. And *Scotland* hath not wanted her fatall disasters. Onely *England* hath line, like *Gedeons*

Kk

fleece,

Ioh. 1. 29.

*Est tacita am-
thesis in hoc verbo*

Τὸ ῥῶμῶς.

The world.

Ioh. 1. 29.

Psal. 83. 13.

floede, dry and secure, when the raine of Judgements haue wetted the whole earth. When God hath tossed the Nations, and made them like a wheele, and as the stubble before the winde, onely England hath stood like Mount Syon, with vnmooued firmenesse. Time was, she petitioned to Rome: now she neither feares her Bulls, nor desires her Bulwarke. The destitute Brittaines thus mourned to their conquering Romanes. *Etio ter Consul gemitus Britannorum. Repellant nos Barbari ad mare: Repellit nos mare ad Barbaros. Hinc oriuntur duo funerum genera; quia aut ingulamur aut submergimur.* To the *Romane Consul* the Brittaines send groaning, in stead of greeting. The *Barbarous* driue vs vpon the Sea. The Sea beates vs backe vpon the *Barbarous*. Hence we are endangered to a double kinde of death: either to be drowned, or to haue our throates cut. The *Barbarous* are now vnfeared enemies; and the Sea is rather our Fort, then our Sepulcher. A peacefull Prince leads vs, and the Prince of peace leads him. And besides our peace, wee are so happy for *Balme* and *Physicians*; that if I should sing of the blessings of God to vs, this should still be the burden of my Song: *What could the Lord doe more for vs?*

Obseru. 7.

There is Balme at Gilead, there are Physicians there: Will there be euer so? Is there not a time to loose, as well as to get? If whiles the Sanctuarie is full of this holy Balme, Gods word; if whiles there is plenty of Physicians, and in them plenty of skill, the health of Israell is not restored: how dangerous will her sicknesse be in the priuation of both these restoratiues? They that grow not rich in peace, what will they doe in warre? Hee that cannot liue well in Summer, will hardly scape starving in Winter. Israell, that once had her Cities sowne with Prophets, could after say, Wee see not our signes, there is not one Prophet among vs. They that

that whilome loathed *Manna*, would haue beene glad, if after many a weary mile, they could haue tasted the crummies of it. He, whose prodigallity scorned the *bread in his Fathers house*, would afterwards haue thought himselfe refreshed vwith the *bushes of Swine*.

The Sunne doth not ever shine; there is a time of setting. No day of iollitie is without his euening of conclusion, if no cloud of disturbance preuent it, with an ouer-casting. First, God complaines, men sing, daunce, are iouiall and neglectfull; at last man shall complaine, and *God shall laugh at their destructions*. Why should God be conured to receiue his *Spirit* dying, that would not receiue *Gods spirit* living? All things are whirled about in their circular courses; and who knowes whither the next spoake of their *wheele* will not be a blanke? *Euen in laughter the heart is sorrowfull, and the end of that mirth is heavinesse*. If the *blacke stones* of our miseries should be counted with the *white* of our ioyes, we should finde our calamities exceeding in number, as well as they doe in nature. Often haue wee read our *Sauour* weeping, but neuer laughing. Wee cannot chuse but lament so long as we walke on the bankes of *Babylon*. It is enough to re-assume our Harpes, when we come to the high *Ierusalem*. In Heauen are pure ioyes, in Hell more miseries, on Earth both, (though neither so perfect) mixed one with another. Wee cannot but acknowledge, that wee begin and end with sorrow; our first voyce being a crie, our last a groane. If any ioyes step in the midst, they doe but present themselves on the Stage, play their parts, and put off their glories. Successiuelly they thrust vpon vs; striving, either who shall come in first, or abide with vs longest. If any be more daintie of our acquaintance, it is Ioy. It is a fre-

Prou. 14. 13.

quent speech, *suimus Troes*, we haue beene happy: *Cum miserum quenquam videris*, scias eum esse hominem: *cum vero gloriosum*, scias eum nondum esse *Herculem*. If thou seest one miserable, that's a man: but if thou seest another glorying, yet that's no God. There is no prescription of perpetuitie.

It is enough for the Songs of Heauen, where Saints and Seraphins are the Choristers, to haue no burden, as no end belonging to them. Let that be the standing house, where the Princes of GOD shall keepe their Court, without grieve or treason: our Progresse can plead no such priuiledge. We must glad our selues here with the intermission of woes, or interposition of ioyes: let that place about chalenge and possesse that immunitie from disturbance, where eternitie is the ground of the Musicke. Here, euery day is sure of his night, if not of clouds at noone. Therefore *mutet vitam*, *qui vult accipere vitam*, let him change his life on earth, that lookes for life in heauen.

Ioh. 14. 3.

Hor. ad Ballat.
lib. 1. Ep. 11.

*Tu quancunq; Deus tibi fortunauerit horam,
Grata sume manu, nec dulcia differ in annum.*

Ezek 9.

Herodot.

Take the opportunitie, which Gods mercie hath offered thee. It is fit that God should haue his day, when thine is past. *Your saluation is now neerer* then you beleue it: but if you put away this *acceptable time*, your damnation is neerer, then you feare it. Mourne now for your sinnes, whiles your mourning may helpe you. *Thau*, is the Mourners marke, yet the last letter of the Alphabet, for an *ultimum vale* to sinne. Euery soule shall mourne, either here with repentance, or hereafter in vengeance. They shall be oppressed with desperation, that haue not exprest contrition. *Herodorus* hath a tale of the Piper, that comming

comming to the Riuer side, began to play to the fishes, to see if they would daunce: when they were little affected with his musicke, he tooke his Net, and throwing it among them, caught some: which were no sooner cast on the dry ground, but they fell a leaping: to whom the Piper merrily replied, that since they had erst scorned his Musicke, they should now daunce without a Pipe. Let it goe for a fable. *Christ* saith to vs, as once to the Iewes; *Wee haue piped vnto you, the sweet tunes of the Gospell, but ye would not daunce in obedience:* time will come, you shall runne after vs, as the Hinde on the barren Mountaines: but then you may daunce without a Pipe; and leape *Leuolto's* in Hell, that haue daunced the *Deuils Measures* on Earth. This is the time, you shall hardly lay the spirit of ruine, which your sinnes haue raised. This World is a Witch, Sinne her circle, Temptation her charme, *Satan* the spirit coniured vp: Who comes not in more plausible formes at his first apparance, then shewes vgly and terrible, when you would haue him depart. Haue nothing to doe with the Spels of Sinne, least you pull in *Satan* with one hand, whom with both you cannot cast out. The dore is now open, *Grace* knockes at thy sleepy Conscience: Time runnes by thee as a Lackie, the Agents of Nature proffer their help. If all these concurrences doe no good to purge thy soule, thou wilt at last dwell at the signe of the labour in vaine, and at once be wash'd white with the Moore. For, if any will be vniust, let him be vniust: if he will be filthy, let him be filthy still. If any man will goe into captiuitie, let him goe. As he in the Comedie, *abeat, perent, profundat, perdat*: let him sinke, or swimme, or scape as he can. God will renounce, whom he could not reclaime.

Reu. 22. 11.

Lastly obserue: there is *Balme* and *Phisicians*; what

Obseru. 8.

2 Chro. 24. 13.

is thereason, saith God, that my Peoples health is not recovered? or as the Hebrew phrase is, gone vp? The like is vsed in the second of the *Chronicles*, 24. where the healing of the breaches of *Syon* is specified. So the worke-men wrought, and the worke was perfected by them. Hebr. The healing went vp vpon the worke. When a man is sicke, hee is in our vsuall phrase said to be cast downe: His recouerie is the raising him vp againe. *Israell* is cast downe with a voluntarie sicknesse; God sends her Phisitians of his owne, and Drugges from the Shop of Heauen; why is shee not then reuiued, and her health gone vp? Would you know why *Israell* is not recovered by these helps? Runne along with mee, both with your vnderstandings and selfe-applications, and I will shew you the reasons, why Gods Phisicke workes not on her.

1. Shee knew not her owne sicknesse. Wee say, the first steppe to health, is to know that we are sicke. The disease being knowne, it is halfe cured. This is the difference betwixt a Feuer and a Lethargy: the one angers the sense, but doth keepe it quicke, tender and sensible: the other obstupefies it. The Lethargiz'd is not lesse sicke, because hee complaines not so loud as the Aguish. He is so much the neerer his owne end, as hee knowes not that his disease is begunne. *Israell* was sicke and knew it not; or as Christ said of the *Pharises*, would not know it. There is no surer course for the diuell to worke his pleasure on men, then to keepe them in-ignorance. How easily doth that Thiefe rob and spoile the house of our soules, when hee hath first put out the candle of knowledge? That tyrannicall *Nebuchadnezzar* caries many a *Zedechias* to his infernall *Babell*, when hee hath put out his eyes. No meruaile, if the Gospell be hid to them that are hid to it: Whose mindes the God of this world hath blinded, least

2 Cor. 4. 3.

least the light of the glorious Gospell of God should shine to them. Who wonders, if the blinde man cannot see the shining Sunne? When Antiochus entred to the spoile of the Sanctuary, the first things hee tooke away, were the golden Altar, and the Candle-sticke of light. When the Diuell comes to rife Gods spirituall temple, Mans soule, the first bootie that hee layes his sacrilegious hands on, are Sacrifice and Knowledge, the Alter and the Lampe. That subtile Falconer knowes, that hee could not so quietly carry vs on his fist, without baiting and striving against him, if wee were not hooded.

1 Macc. 1.21.

Thus wretched is it for a man not to see his wretchednesse. Such a one spends his dayes in a dreame; and goes from earth to hell, as *Ionas* from *Israell* toward *Tarshish*, fast asleepe. This *Paul* calls the *caterized Conscience*; which when the Diuell, an ill Surgion, would doe, hee first casts his Patient into a mortiferous sleepe: And that all the noyse which God makes, by his Ministers, by his menaces, by his iudgements, might not waken him, *Satan* giues him some *Opium*, an ounce of *Securitie*, able to cast *Sampson* himselfe into a slumber: especially, when he may lay his voluptuous head on the lappe of *Dalilah*. *Israell* is, then, sicke in sinne, and yet thinkes her selfe righteous. Euery sinne is not this sicknesse, but onely wickednesse; an habite and delightfull custome in it. For as to a healthfull man, euery ach, or gripe or pang is felt grieuous; whiles the sickly entertaine them with no great notice, as being daily guests. So the good man findes his repentant heart griped with the least offence, whiles great sinnes to the wicked are no lesse portable then familiar. Neither doth their strength in sin grow weaker with their strength in age: but preposterously to nature, the older, the stronger.

2 Chro. 24. 13.

is the reason, saith God, that *my Peoples health is not recovered?* or as the Hebrew phrase is, *gone up?* The like is vsed in the second of the *Chronicles*, 24. where the healing of the breaches of *Syon* is specified. So the worke-men wrought, and the worke was perfected by them. Hebr. *The healing went up upon the worke.* When a man is sicke, hee is in our vsuall phrase said to be cast downe: His recouerie is the raising him vp againe. *Israell* is cast downe with a voluntarie sicknesse; God sends her Phisitians of his owne, and Drugges from the Shop of Heauen; why is shee not then reuiued, and her *health gone up?* Would you know why *Israell* is not recovered by these helps? Runne along with mee, both with your vnderstandings and selfe-applications, and I will shew you the reasons, why Gods Phisicke workes not on her.

1. Shee knew not her owne sicknesse. Wee say, the first steppe to health, is to know that we are sicke. The disease being knowne, it is halfe cured. This is the difference betwixt a Feuer and a Lethargy: the one angers the sense, but doth keepe it quicke, tender and sensible: the other obtupesties it. The Lethargiz'd is not lesse sicke, because hee complaines not so loud as the Aguish. He is so much the neerer his owne end, as hee knowes not that his disease is begunne. *Israell* was sicke and knew it not; or as Christ said of the *Pharises*, would not know it. There is no surer course for the diuell to worke his pleasure on men, then to keepe them in ignorance. How easily doth that Thiefe rob and spoile the house of our soules, when hee hath first put out the candle of knowledge? That tyrannicall *Nebuchadnezzar* carries many a *Zedechias* to his infernall *Babell*, when hee hath put out his eyes. No meruaile, if the Gospell be hid to them that are hid to it: *Whose mindes the God of this world hath blinded,*
least

2 Cor. 4. 3.

least the light of the glorious Gospell of God should shine to them. Who wonders, if the blinde man cannot see the shining Sunne? When Antiochus entred to the spoile of the Sanctuary, the first things hee tooke away, were the golden Altar, and the Candle-sticke of light. When the Diuell comes to rife Gods spirituall temple, Mans soule, the first bootie that hee layes his sacrilegious hands on, are Sacrifice and Knowledge, the Alter and the Lampe. That subtile Falconer knowes, that hee could not so quietly carry vs on his fist, without baiting and struing against him, if wee were not hooded.

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Gellius. lib. 15.

stronger. And as it is storied of *Romano Milo*, that being accustomed a Boy to beare a Calfe, was able himselfe growne a man, to beare the same, being growne a Bull: So those, that in youth haue wonted themselues to the load of lesse sinnes, want not increase of strength, according to the increase of their burthens. Euery sinne then may be a stitch or fit to the godly; but that which is meere sicknesse, is meere wickednesse.

Ier. 4. 19.

1 Cor. 11. 30.

2. As *Israell* did not iudge from the cause to the effects, so nor from the effects to the cause. For though shee was now grievously pained and pined with misery, she forgot to go down by the boughs to the roote, and digge out the ground of her calamitie. Ill she was, and that at hart. Gods sword from heauen had stroke their very flesh and sinewes in seuerall iudgements: which came on them by short incurfions, before God ioyned the maine battell of his wrath. *Israell* cries out of her bowels, *shee is payned at the very heart*. Her children went with cleane teeth, lanke cheekes, hollow and sunke eyes: Could she not guesse at the cause of this bodily languishment? So *Paul* schooled his *Corinths*: *For this cause many are weake and sickly among you, and many sleepe*. There is no weaknesse, but originally procedes from wickednesse. As *Mephibosheth* caught his lamenesse by falling from his Nurse, so euery one taketh his illnesse by falling from his *Christ*. Though sicknesse may be euentually a token of loue, yet it is properly and originally a stroke of Iustice. For euery Disease God inflicts on vs, is a *Sermon* from Heauen, whereby God preacheth to vs, the vilenesse of our sinnes, and his wrathfull displeasure for them. That those, whom Gods vocall Sermons cannot moue, his actuall and reall may pierce. *Indeede, all things shall worke to their good, that are good.*

Rom. 8. 28.

And

And the rough Rockes of afflictions shall bring them (as *Jonathan* to the Garrison of the *Philistines*) by fit stayres to glory. Miseries doe often helpe a man to mercies. So the *Leapers* incurable Disease brought him to the Philitian of his soule; where he had both cured by one playster, the *sauiing word of Christ*. A weake body is a kinde of occasion to a strong faith. *It was good for me, saith the Psalmist, that I was in trouble.* It was good for *Naaman*, that he was a Leaper: this brought him to *Elisha*, and *Elisha* to GOD. It was good for *Paul* that hee was buffeted by Satan. It is prouerbially spoken of a graue Diuine, that (as pride makes sores of Salues, so) Faith makes Salues of sores; and like a cunning Apothecarie makes a Medicinall composition of some hurtfull simples. Of all hearbs in the Garden, onely Rue is the hearbe of grace. And in what Garden, the rue of affliction is not, all the flowers of grace will be soone ouer-runne with the weedes of impietie. *David* was a sinner in prosperitie, a *Saint* in Purgatorie. The afflicted soule driues vanitie from his dore. Prosperitie is the Play-house, Aduersitie the Temple. *Raresumant felicitibus ara*: The healthie and wealthie man brings seldome Sacrifices to Gods Altar. *Israels* miserie had beene enough to helpe her recouerie; if shee had gathered and vnderstood her vexation to God, by Gods visitation on her; and guesse the soules state by the bodies. Shee did not: therefore her sicknesse abides. As *Christ* to the *Pharises*: *You say, you see: therefore be blinde still.*

Math. 8. 2.

2 King. 5.

3. As she did neither directly feele it, nor circumstantially collect it, so shee neuer confessed it. *Prima pars sanitatis est, velle sanari.* The first entrance to our healing, is our owne will to be healed. How shall *Christ*, either search our sinnes by the Law, or salue them

Sen.

Aug. Epist. 138.

them by the Gospel, when we not acknowledge them? *Ipsæ sibi denegat curam, qui Medico non publicat causam.* He hath no care of his owne Cure, that will not tell the Phisitian his grieve. What spirituall Phisitian shall recouer our persons, when wee will not discouer our sores? *Stultorum incurata pudor malus ulcera celat:* Lay the guilt on your selues, if you ranckle to death. It is heauy in thy friends eares, to heare thy groanes, and sighes, and plaints forced by thy sicke passion; but then sorrow pierceth deepest into their harts through their eyes, when they see thee growne speechlesse.

*The tongue then least of all the losse doth mone,
When the lifes soule is going out, or gone.*

Luk. i. 48.

So, there is some hope of the sinner, whiles he can groane for his wickednesse, and complaine against it, and himselfe for it: but when his voyce is hoare'd, I meane, his acknowledgement gone, his case is almost desperate. Confession of sinnes and sores is a notable helpe to their Curing. As Pride in all her Wardrobe hath not a better garment then humility (many clad with that was respected in the eyes of God.) So, nor humillity in all her store-house, hath better food then Confession. *Dum agnoscit reus, ignoscit Deus.* Whiles the vniust sinner repents and confesseth, the iust God relents and forgiveth. The confident Pharise goes from Gods dore without an Almes: what neede the full be bidden to a Feast? *tolle vulnera, tolle opus medici.* It is fearefull for a man to binde two sinnes together, when hee is not able to beare the load of one. To act wickednesse, and then to cloake it, is for a man to wound himselfe, and then goe to the Deuill for a playster. What man doth conceale, God will not cancell. Iniquities strangled in silence, will strangle the soule in heauinesse.

There

There are three degrees of felicitie. 1. *non offendere.*
2. *noscere.* 3. *agnoscere peccata.* The first is, not sinne:
the second, to know: the third, to acknowledge our
offences. Let vs then honour him by Confession,
vvhom vvee haue dishonoured by presumption.
Though we haue failed in the first part of Religion,
an vpright life, let vs not faile in the second, a repen-
tant acknowledgement. Though wee cannot shew
G O D, with the *Pharise*, an Inuentory of our holy
workes: *Item* for praying: *Item* for fasting: *Item* for
paying Tythes, &c. Yet (as dumbe as we are and feare-
full to speake) we can write (with *Zachary*. *His name*
is Iohn.) *Grace, grace, and onely grace. Meritum meum*
misericordiatua Domine. My merit, oh Lord, is onely
thy mercie. Or as another sung well.

Aug.

Tu verè pius, ego reus:
Miserere mei Deus.

Thou, Lord, art onely God, 'and onely good.
I sinfull: let thy mercie be my food.

Peccatum argumentum soporis, confessio anima suscitata.
Sinfulnesse is a sleepe, Confession a signe that we are
waked. Men dreame in their sleepes, but tell their
dreames waking. In our sleepe of securitie, we leade
a dreaming life, full of vile imaginations. But if wee
confesse and speake our sinnes to Gods glory, and our
owne shame, it is a token that Gods spirit hath wake-
ned vs. *Si non confessus lates, inconfessus damnaberis.* The
way to hide our iniquities at the last, is to lay them o-
pen here. *Hee that couereth his sinnes shall not prosper:*
but he that confesseth and forsaketh them shall haue mercie.
This is true, though to some a Paradoxe. *The way to*
couer our sinnes, is to vncouer them. Que aperiantur in
presenti,

Greg.

Pro. 28. 13.

Ll 2

THOMAS RICE O let my Good
God. be my mercy.

praesenti, operimur in ultimo die. If wee now freely lay open our iniquities to our God, he will conceale them at the latter day. Else (*cruciant plus vulnera clausa*) Sinnes that are smothered, will in the end fester to death. The mouth of Hell is made open to deuoure vs by our sinnes; when we open our owne mouthes to confesse, wee shut that. *Israell* is not then restored, because her sicknesse is not declared.

4. The last defect to *Israels* Cure, is the want of application. What should a sicke man doe with Phisicke, when hee lets it fust in a vessell, or spils it on the ground. It is ill for a man to mispose that to losse, which God hath disposed to his good. *Beloued? Application* is the sweet vse to be made of all *Sermons*. In vaine to you are our Ministeries of Gods mysteries, when you open not the dores of your hearts to let them in. In vaine we smite your rocky hearts, when you powre out no floods of teares. In vaine we thunder against your sinnes, couetous oppressions of men, treasonable Rebellions against God; when no man sayes, *Master is it I? Quod omnibus dicitur, nemini dicitur?* Is that spoken to no man, which is spoken to all men? Whiles Couetousnesse is taxed, not one of twenty Churles layes his finger on his owne sore. Whiles Lust is condemned, what Adulterer feeles the pulse of his owne conscience? Whiles Malice is enquired of in the Pulpit, there is not a *Nabalish* neighbour in the Church will owne it. It is our common armour against the sword of the spirit; *It is not to me he speaks.* For which, God at last giues them an answerable plague: they shall as desperately put from them all the comforts of the Gospell, as they haue presumptuously reiected all the precepts of the Law. They that vould particularise no admonition to themselves, nor take one graine out of the vvhole heape

heape of Doctrines for their owne vse: shall at last with as inuincible forwardnesse, bespeake themselves euery curse in the sacred volume.

Thus easie and ordinarie is it for men, to be others Philistians, rather then their owne: Statesmen in foraine Common-wealths, not looking into their owne dores: sometimes putting on *Aarons* Robes, and teaching him to teach: and often scalding their lips in their Neighbours Pottage. They can weede other Gardens, whiles their owne is ouer-runne with Nettles. Like that too obsequious Romane Souldiour, that digged a fountaine for *Cesar*, and perished himselfe in a voluntary thirst. But Charitie begins at home, and hee that loues not his owne soule, I vwill hardly trust him with mine. The Vsurer blames his Sonnes pride, sees not his owne extortion. And whiles the hypocrite is helping the dissolute out of the mire, he stickes in deeper himselfe. The *Pharises* are on the *Disciples* Iacket, for eating with *vnwashen hands*, whiles themselves are not blame-worthy, that eate with vnwashen hearts. No maruell, if when we fixe both our eyes on others wants, wee lacke a third to see our owne. If two blinde men rush one vpon another in the vway, either complaines of others blindnesse, neither of his owne. Thus, like mannerly guests, when a good morsell is carued to vs, wee lay it liberally on anothers trencher, and fast our selues. How much better were it for vs, to feed on our owne portion?

Goe backe, goe backe, thou foolish sinner: turne in to thine owne house, and stray not with *Dina*, till thou be rauished. *Consider your wayes in your hearts.* If thou findest not worke enough to doe at home, in cleansing thy owne heart, come forth then and helpe thy Neighbours. Whosoever you are, sit not like loo-

Hag. 1. 5.

kers on Gods Mart, but hauing good wares pro-
ferd you, and that so cheape, grace, peace, and remissi-
on of sinnes for nothing, take it, and blesse his name
that giues it. Receiue with no lesse thankfulness the
Philicke admonition, he sends you: apply it care-
fully, if it doe not worke on your soules effectually,
there is nothing left, that may doe you good. The
word of God is powerfull as his owne Matthee: and
shall neuer returne backe to himselfe againe, without
speeding the Commission it went for. Apply it then
to your soules in faith and repentance, least God ap-
ply it in feare and vengeance. *Lord, open our hearts
with the key of Grace, that thy holy word may
enter in, to raigne in us in this world,*

FINIS.